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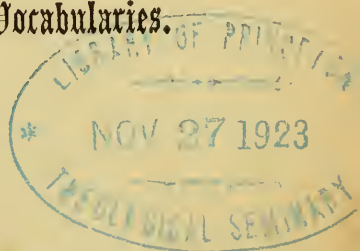
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ELEMENTARY

# HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.



BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

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SECOND THOROUGHLY REVISED EDITION.

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## P R E F A C E .

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THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

# P R E F A C E

TO THE SECOND EDITION.

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THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has



first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.



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Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth  
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za-  
yin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Hheth-  
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page 11, and give the equivalent of each.

### § 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

✓ Gutturals	א	ה	ח	ע	(אֶחָחַע)	<i>ah<sup>a</sup>hha</i>	
Palatals	ג	י	כ	ק	(גִּיכַק)	<i>gīkhak</i>	
Linguals	ד	ט	ל	נ	ת	(דַּטְלֶנֶת)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זֶסְצַשׁ)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּוּמַפּ)	<i>būmaph</i>	

ו though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.	
	{	א	ה	ח	ע	Gutturals.	
Medium	{	ל	מ	נ	ר	Liquids.	
	{	ז	ס	צ	ש	Sibilants.	
Strong	{	ב	פ	}		Aspirates and Mutes.	
	{	ג	נ				ק
	{	ד	ת				ט

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֶתָּחַן מֹשֶׁה וְכֵלֶב (ēthān mōshe v'khelebh, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ה, ו, י, ח, ע, ל, מ, נ, ר, ז, ס, צ, ש, ב, פ, ג, נ, ק, ד, ת, ט, פ, ע, פ, צ, ק, ר.

#### EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.



§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהוֹי *eh'vī*) were employed for this purpose. Thus י was used to signify not only *y* but also *ī* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גַּלָּה *gālā*, *gālō*, *g'lē* or *gōlē*; חֲשֻׁבְהֵנָּה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>	
Kā'mets	ֿ <i>ā</i>	Pat'tahh	ֿ <i>ă</i>	Hhī'rik	ֿ <i>ī</i> or <i>ĭ</i>
Tsé're	ֿ <i>ē</i>	Se'ghōl	ֿ <i>ě</i>	Shū'rek	ֿ } <i>ū</i> or <i>ũ</i>
Hhō'lem	ֿ <i>ō</i>	Kāmets-Hhātūph	ֿ <i>ō</i>	Kib'buts	ֿ }

a. The vowel *ā* is pronounced as in *father*, *ă* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĭ* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ũ* as in *full*. The quantity will be marked when the words are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by װ or preceded by װ it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, שֹׁנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm e. g. תִּרְפוֹשׁ , שִׁמְרִי *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) װ will be *ōsh* and װ̄ *ōs*; if it have itself no other vowel point װ will be *sō* and װ̄ *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

### EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by \*, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, †, †, †.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, rābh, yēt, khōl, kōl, khāmus, †āmāl, mē\*ōyēbh, shō\*ēl, sōlēth, †im, \*ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, †ōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּר , גֶּן , הָרֵע , שָׁכָר , לִזְר , שֶׁלַח , מִטְּהַר , מִשְׁל , רָשָׁב ,  
עֲשֵׂה , גִּשְׁו , שִׁרְק , \*חֶקֶד , \*עֵזֶד , אִם , שְׁלִשָּׁם , קָמוּ .

\* Kamets-Hhatuph.

### § 5. *Sh'va*.

1. Sh'vā ֿ is placed under vowelless consonants to indicate the absence of a vowel, e. g. מַמְלַכְתִּי *mamlakhti*.

At the end of words, however, it is omitted: בַּל (not בְּל) *bal*, סִגְר (not סִיגְר) *sōgēr*, unless the last letter is ד, or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֵת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פְּקֹד *p'kōdh*, בְּרוּ *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhâtêph-Pattahh ֲֿ; thus הָרוֹג <i>h<sup>r</sup>ōgh</i> .
		Hhâtêph-Seghol ֱֿ; thus הַיּוֹת <i>h<sup>e</sup>yōth</i> .
		Hhâtêph-Kamets ֳֿ; thus הָלִי <i>hh<sup>o</sup>lī</i> .

### § 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ע, ה or the consonant ה at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְּהָ *gābhō<sup>a</sup>h*, לַקְּהָ *lāka<sup>a</sup>hht*. Comp. in English *fire*, pronounced *fī<sup>r</sup>*.

#### EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'nāyim, th'nū, y'dhēkhēm, h'rāghām, y'hōshū<sup>a</sup>†, \*<sup>o</sup>lōh, mō†<sup>o</sup>mādh, khă<sup>a</sup>shēr, mīlhhāmōth, bh'šimhhāthkhēm, lě<sup>o</sup>khōl, z'bhūl, yā†<sup>a</sup>lēhū, šāmēhh, s'bhībhōthāyikh, rākī†, dh'ghāth, yēš†.

### § 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בּוֹר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvē*, שֵׁיֿו *sēyō*, but מוֹט *mōt*, בֵּיתֿ *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, חֵי *hhē*, בֵּי *bī*, but חַי *hhay*, גֹּי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצָה *artsā*, but אַרְצָהֿ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לוֹ *lō*, בָּ *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרֵא *vayyar*.



*a.* It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רָאָה־יָמוֹ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוּ , or at least is neglected in the pronunciation, thus הָרָיוּ *d'bhārāv*; עָנִיוּ *ānāv*.

## EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאָר , קְאֹדְלִי , הַאֶסְפָּסָה , הַלְכוּא , יוֹרָאוּ , אָוִיל , אֵיךְ , אִישׁ<sup>2</sup> , אֵיחָן , הִנֵּה , נוּ , יִרְשֶׁר , עָנִיו , נֶאֱמָה , עֲוֹן , לֵאמֹר , עֲוֹלָה , תְּהִי , פִּי , זוּ , הוּי , אֲנִסְיָרִים , רְקִיעַ , מַלְכָּה , מַלְכָּה , חֶטָּא , גִּיּוּא , עֲדוּת , יַעֲדוּת<sup>3</sup> , הִשְׁתַּחֲוֹת , בְּנוֹתֵי , בְּנוֹתֵיו .

<sup>1</sup> The Shurek is regarded as belonging to the ר , and א is quiescent. <sup>2</sup> *ash*, not *iyōsh*. <sup>3</sup> The Hholem belongs not to the ד , which has Sh'va, but to the ו ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֹתוֹת *ōthōth*, שְׁלִישִׁים *shalishim*, מוּת *miuth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֹתָה , שְׁלֹשִׁים , מֵת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינֹו *linū*; when written defectively, they may be either long or short, e. g. יִרַשׁ *yirash*, יַחַר *yihhar*, תָּמֹשׁ *tāmūsh*, מִשְׁכָּב *mūshkābh*.

## EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, \*ōthō, yāshōbh, lānū, zě, bhō, hēķīmū, yāmūsh, mōshě, bhūl, yākūtsū, \*ābhīnū, hăḥīdhōthī, māyīm, \*āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial ה must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, מה *mā*, הקמיה *h<sup>a</sup>kē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, נשׁמר־ם *nish-mar-tem*, נֶרְדַּהּ *nērd.*

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels büt involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זְרוּעַ *z'rō<sup>a</sup>*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זְכָרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲסִדוֹ *hhas-dō*, קֹמְנָה *kōm'-nā*; if it be doubled by Daghesh-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנִי *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תְּהַרְגֵהוּ *tă-hă-r'ghū'* and וַיְבַחְשֵׁהוּ *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחְשֵׁהוּ for וַיְבַחְשֵׁהוּ, וַיְבַחְשֵׁהוּ *y'bhă-hêl* for *y'bhăh-hêl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תְּהַרְגֵהוּ for תְּהַרְגֵהוּ *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הֵצֵחַ for הֵצֵחַ, בְּדַחַת *bĕdh'ghăth* for בְּדַחַת, בְּדַחַת for בְּדַחַת, וַיְבַחְשֵׁהוּ *kō-dhăshĕm* for וַיְבַחְשֵׁהוּ. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsil'wō*.

## EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—



Yiṣ-ra-ēl', gho-yīm', bh'no-the-hēm', u-bh'\*o-ts'ro-thă'yikh,  
 khu-shăn', rish-†a-thă'yim, mě'-lekh, bh'bhit-nō', li-hu-dhā',  
 †<sup>a</sup>zobh-khēm', yith-ḵa-†ě'-ha.

Write and divide into syllables:—

Ūmīknēkhēm', yēsh'bhū', hūmṣāthō', yīkhrā†ēm',  
 shīghyōnōth', bhě\*<sup>o</sup>mūnāthō', v'lār\*<sup>o</sup>ūbhēnī', thăh<sup>a</sup>rō'ghū,  
 shōlē<sup>a</sup>hh'.

### § 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules,  
 viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרֵי *dibhrē* for דְּבְרֵי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya<sup>a</sup>mōdh* for יַעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלְכוֹ *mol'khō* for מְלֹךְ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מְלֹכוֹת from מְלֹכָה, קָטָב, לְקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמֵרָנִי from שְׁמַע, but שְׁמֵרָנִי not שְׁמֵרָנִי from שְׁמֹר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֵּי, לְכַת for לְכַת, מְלֹךְ for מְלֹךְ. If either consonant is a guttural Pattahh is mostly used instead, נִצַּח, פְּעַל, יִחַן. If either consonant is י, Hhirik is used; if the second

consonant is ר it will rest in Shurek, בַּיִת, כְּלִי, אֶהָרִי, but מְוִרָה.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נְיִיחָה we find נְיִיחָה *yā-nī<sup>a</sup>hh* or נְיִיחָה *yan-nī<sup>a</sup>hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סְתָרִי from סֶתֶר, רָגַל from רִגְלָה.

### § 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign ( , ), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְוִרָה *mā'vēth*, דְּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, הַפְּשִׁי *hhōph-shī'*, וַתִּשֶׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh ( ם ), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, הַחֲמָה *hhōkh-mā*, הַחֲמָה *hhā-kh'mā*.

3. Before a guttural with Hhatuph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּהָרִי *bō<sup>h</sup>hh<sup>o</sup>rī*, תְּעֹבְדֵם *tō<sup>h</sup>ōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיחָה with the prefixed conjunction *vō<sup>h</sup>niyyōth*, הַאֲנִיחָה with the article *hā<sup>o</sup>niyyā*; שְׂרָשִׁים *shōrāshām* from שְׂרָשָׁה, חֲרָשִׁים *hhārāshām* from חָרַשׁ; שְׂמֵרָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*

## EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מְלָלִים , דְּבָקָה , דְּבָקָה , דָּת , פָּרָשׁ , פְּקָדוֹ , נְחָרוֹ , שְׂבָעָה .

Write:—

Yā'hōm, \*āz', \*ōznām', māl'khū', mōl'khō', dhābhār'  
mōhh°rābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ד ג ב פ כ ה פ כ (בְּגַד כְּפָת) (*b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בְּגַדְהֶם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הַיְיָהּ הַיְיָהּ , Gen. i. 2; but if the accent is disjunctive, Daghesh-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִּי כְּדַמּוֹתָיו , Gen. i. 26.

## EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesh-lene:—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish-  
phā† †adh mōth khōhēn ghādhōl.

V'†āšitā lheshed †al †abdekā kī bib'rit °dōnāy hēbē\*†ā  
et abd'kā v'im bī †āvōn h°mītēnī v'†ad \*ābikā lō\* t'bī\*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִמָּל *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ר.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְרָתָּהּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצְוֶה *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִיבִי *inn'bhē* for עֲנִיבִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִימִי צִאִי *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיַּחַפּ *vay'hhaph* for וַיַּחַפּ *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

## EXERCISE 10.

Write:—

Shibbätstā, bätṭābbāṭōth, dābb'rāh, \*dhābb'rā, gülgöltō, biḳḳärtim, väyyibbāk'ṭū, häyyüllādh, tūkh'lū, ṭāšithā llō.

Pronounce the following words and name the points which are written in the letters:—



וּנְשָׂתָחִי , מִמְּנֵי , עָמָה , פֶּרְמָלוּ , הַבְּלִלְעַל , תִּלְבַּשְׁנָה , אַתֶּם , כְּתָנִתּוּ ,  
הָדָה , וּנְגָדוּ , מִסְּנִים , פְּנִים , לְרַגְלָהּ , צְלִיחָה , הַצִּילוּ , תִּצְלָפוּ ,  
שְׂמֵעָ , כְּנֵעַת , לִחָדָה , גִּדְפוּ , אוֹרְדָה , הַטּוֹחָה , בְּמִלְכָן , בְּשִׁקִּים ,  
אַתְּלָנָה , אַקְבָּצָה , וְכוּנְנֵי , מַעֲלָה לָהּ , הַפְּטִים , וַיִּפֹּל , פָּנָיו .

### § 15. *Raphe.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הַבְּנֵיהַּ *hivvās'dhā* not *hivvās'dhāh*.

### § 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methagh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methagh is never written under a tone-syllable. Pashta is likewise distinguished from



Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

### § 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְגַּ , הַדָּבָר . But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מְלַחֵה for מְלַחֶה , יִגְלֵה for יִגְלֶה .

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הַרְגֵּוֹ , הַדְּבָרִים .

*Exceptions.*—*a.* Suffixes added to the 3 fem. preterite of verbs, הַרְגַּתֶּם . *b.* Personal terminations of verbs and the paragogic vowels הַ , הֶ , and יִ , when they do not cause the rejection of the vowel previously accented, הַרְגֵּוֹ , הַחֲרִימוּ , but קָמָה .

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוֹתַי , מְאַסְתָּהּ , מְאַסְתָּנוּ , קָלִי , קָלוֹתַי .

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, הַרְגֵּה , יִלְדֵתֶהּ , אָבִיָּהּ .

4. A consonant appended to a long final vowel draws the accent to the ultimate, יִמְוֹתָיו , יִמְוֹתָיו .

5. Appended mixed syllables always receive the accent, מִלְכָּם, הַלְכָּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֹּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיֹּאמְרוּ.

#### EXERCISE 11.

Accent the following words :

\*ābh and the derived forms hā\*ābh, \*ābhī, \*ābhīnū, \*ābhīk, \*ābhōth, \*<sup>a</sup>bhōthēnū, lă\*<sup>a</sup>bhōthēhēm.

Pākādh' and the derived forms pāk'dhū, pākādhnū, pākādhī, p'kādhtiv, p'kādhtēm, yīphkōdh, hīphkīdh, yāphkīdhēhū, hīthpāk'dhū, hāmmūphkādhim.

#### § 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיָדָה Gen. 1 : 5.

#### § 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָזְכִּיר, אֲזָכִיר; or *vice versa* upon the ultimate in place of the penult, וַיֹּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (·) or (·) to (·) אָמַר, אֲמַר; עָרַב, אֲעָרַב.

2. Restore vowels dropped in inflection, דְּבָרָי, דְּבָרָי .
3. Change simple Sh'va to Seghol, יְהִי, יְהִי .
4. Change compound Sh'va to the corresponding long vowel, יְהִי, יְהִי .

### § 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (: ) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahn. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahn, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' ( - ) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תֵּשֶׁה-לִּי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, כָּל-עוֹד, or else receive the secondary accent Methegh, § 22, אִי-יִרְאֶה.

## EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesht-forte conjunctive whenever the former ends in *a* or *ě*.

Kōl yiśrā\*ēl, yāl'dhā lō, \*ēth \*ēllě, \*ēthmōkh bō, tih'yě lī, tēn lī, sh'lōsh \*ēllě, y'bhākkēsh dā†ath, l'khā nā\*.

§ 22. *Methegh.*

1. Methegh ( ֿ ) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמְהֵגֵה לֵוִי, וּמְהֵגֵה לֵוִי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאֶמְרֶה; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וְחִרְדוּ, וְאֶשֶׁר, and frequently when the Sh'va is simple, לְמִנְצָה.

4. The place of Methegh is often supplied by an



accent chosen agreeably to the laws of consecution, אֶתְּמַלְכֶם.

## EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē\*lōhē', lă\*<sup>a</sup>dhōnēhēm', mēhāmmă†<sup>a</sup>rākhā', †āmmīnā-dhābh', bēn-hā\*āmā', bērākhnūkhēm', vāyyīr'\*ū', hān-nōgh'sīm', hā\*ishshā', mē\*ārtsō', lāthēth-lā'nū, hīthhāl-lēkh-nō<sup>a</sup>hh', mē†<sup>a</sup>bhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יהוה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲדֹנָי and pointed יהוה; so the pronoun הוא is read הוא.

## EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lārībh k'ri; šimā k'thibh—šūmā k'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā k'ri; †ābhdō k'thibh—†ābhdēkhā k'ri; hōtsīthihā k'thibh—hātstsīthūhā k'ri; bh'yīsrā\*ēl k'thibh—yīsrā\*ēl k'ri; p'rāth read but not written; \*īm written but not read.



4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הַהָג, הַחֵלֶם, הַהָרִים, הַעָרִים, but הָהָר, הָעָם.

### § 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הַנֵּלְךָ *we shall go*, הַנֵּלְךָ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיִּדְעָתֶם *do ye know?* הַאֵלֶיךָ *shall I go?* Before gutturals with Kamets it is changed to Seghol הַיְהִיָּה *it was*, הַהִיְהִיָּה *was it?*

#### EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הַיִּדְעָתֶם not הִדְעָתֶם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֵצוֹם bone; לֶחֶם bread; נֶבֶלֶה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ<sup>1</sup> earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתֻפּוֹת shoulders.

<sup>1</sup> See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אָמַז, אָנֹכִי, תְּבוּאָה, שִׁמְרֹן, קִלְוֹ, בֶּן, אִם, עוֹד, זֹאת, עֵינִי, חֶזֶק, לְמַעַנְךָ, טוֹב, אֲמַנִּים, שְׂתִיחַ, אֵל, לֵאל, שְׂכַחְתֶּם, תָּמוּ, בָּאת, אֲתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חֶקֶר, רְאִיתָ, רְאוּהֶם, מְכַסֶּה, אֲדָרֶשׁ, בְּעַד, מַעַט, גַּם, רַב.

<sup>1</sup> Resh is not regarded as a guttural in the rule for He Interrogative.



§ 27. *Inseparable Prepositions.*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּלֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּחָרִי, לְאַלֵּל, כְּאֲרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כְּזֹאת, לְזֶפֶשׁ; before the article its ה is rejected and the vowel given to the preposition בְּדָבָר for בְּהַדְבָּר, לְהָאָרֶץ for לְהָאָרֶץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֱלֹהֵי, בְּאֱלֹהֵי- for בְּאֱלֹהֵי- the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אָמַר *to say* after ל, לְאָמַר but בְּאָמַר, בְּאָמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִדְּרָה for מִן דְּרָה. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִהַרְוֵן for מִן הַרְוֵן, but מִהָאָרֶץ, מִהָאָרֶץ.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְהָאָרֶץ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וְבִין, וְכֹהֵב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , גַּאֲלִי , גַּזְזוֹז , גַּאֲלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets , גַּבְהוֹ , גַּרְע .

### VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כִּי prep. <i>according to, as, like.</i>
אוֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֵה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁמֶשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

### § 29. *Personal Pronouns.*

1. The personal pronouns are the following, viz. :

#### SINGULAR.

- |    |          |                  |                    |
|----|----------|------------------|--------------------|
| 1. | <i>I</i> | אֲנֹכִי ānōkhī', | אֲנִי ānī          |
| 3. | {        | <i>Thou m.</i>   | אַתָּה attā'       |
|    |          | <i>Thou f.</i>   | אַתְּ (אַתְּי) att |

3.  $\left\{ \begin{array}{l} \textit{He} \\ \textit{She} \end{array} \right. \quad \begin{array}{l} \text{הוא } h\bar{u} \\ \text{היא (היא) } h\bar{i} \end{array}$

## PLURAL.

1. *We*      אנחנו <sup>א</sup>nahh'nū,      לְחַנּוּ    nahh'nū,      אַנּוּ <sup>א</sup>nū
2.  $\left\{ \begin{array}{l} \textit{Ye m.} \\ \textit{Ye f.} \end{array} \right. \quad \begin{array}{l} \text{אתם } attem' \\ \text{אתֵּן } attēn', \end{array} \quad \begin{array}{l} \text{אַתֶּנָּה } attē'nā \\ \text{הֵמָּה } hēm'mā \end{array}$
3.  $\left\{ \begin{array}{l} \textit{They m.} \\ \textit{They f.} \end{array} \right. \quad \begin{array}{l} \text{הם } hēm, \\ \text{הֵן } hēn, \end{array} \quad \begin{array}{l} \text{הֵמָּה } hēm'mā \\ \text{הֵנָּה } hēn'nā \end{array}$

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	י    נִי	נֹו
2. $\left\{ \begin{array}{l} \textit{Masc.} \\ \textit{Fem.} \end{array} \right.$	ה    הַ	כֶּם    כֶּן
3. $\left\{ \begin{array}{l} \textit{Masc.} \\ \textit{Fem.} \end{array} \right.$	הוּ    הֵן	ם    הֶם    הֶן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כ is prolonged by the syllable מו and מן becomes before light suffixes מִמֶּן or מִמִּי. The suffix הו preceded by ׀ is contracted to ו e. g. בו for בְּהוּ, לוּ for לְהוּ; הָ preceded by ׀ is shortened to הָ, e. g. בָּהּ for בְּהָ and in like manner with the pause accent בָּהּ, 2 masc. sing. for בְּהָ.

## VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּי or עִמִּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of.*§ 30. *Other Pronouns.*

## 1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה *these*

The poetic form *זֶה* is used both as a demonstrative and as a relative.

2. The personal pronoun of the third person *הוּא* is also employed as a remote demonstrative *that*.

3. The relative pronoun is *אֲשֶׁר* *who, which*, sometimes shortened to *שֶׁ*, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word *אֲשֶׁר יוֹמֵוּ* *who his day* i. e. *whose day*—*לוֹ*—*אֲשֶׁר* *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antecedent understood; thus, *לְאֲשֶׁר* means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by *שָׁם* *there*,



e. g. אֲשֶׁר—שָׁם *where*, אֲשֶׁר—שָׁמָּה *whither*, אֲשֶׁר—מִשָּׁם *whence*.

4. The interrogative and indefinite pronouns are מִי *who?* or *whoever* and מַה *what?* or *whatever*. The vowel of מַה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מִזֶּה for מַה זֶּה *what is this?*

5. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, זֹאת, thus אֵי זֶה *which?* or *what?* אֵי לְזֹאת *for what? why?* אֵי מִזֶּה *from what place? whence?*

### VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מְקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קִדְשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

### VERBS.

#### § 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.



3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

*a.* All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

### § 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- |             |            |                                     |
|-------------|------------|-------------------------------------|
| 1. Kal      | קָטַל      | <i>to kill.</i>                     |
| 2. Niphal   | נִקְטַל    | <i>to be killed.</i>                |
| 3. Piel     | קָטַל      | <i>to kill many or to massacre.</i> |
| 4. Pual     | קָטַל      | <i>to be massacred.</i>             |
| 5. Hiphil   | הִקְטִיל   | <i>to cause to kill.</i>            |
| 6. Hophal   | הִקְטַל    | <i>to be caused to kill.</i>        |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i>          |

*a.* It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

## PRETERITE.

SING. 3 masc.	קָטַל katal'	he killed, did kill or has killed.
3 fem.	קָטְלָה kāt'la'	she killed.
2 masc.	קָטַלְתָּ katal'tā	thou (m.) killedst.
2 fem.	קָטַלְתְּ katalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי katal'ti	I killed.
PLUR. 3 com.	קָטְלוּ kāt'lū	they killed.
2 masc.	קָטַלְתֶּם k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ katal'nū	we killed.

INFINITIVE absolute קָטוּל kātōl', construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tseré as in כָּבַד to be heavy, or Hholem as in שָׁכַל to be bereaved.

## KAL PRETERITE with ē.

3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING. כָּבַד		כָּבְדָה	כָּבַדְתָּ	כָּבַדְתְּ	כָּבַדְתִּי
PLUR.	כָּבְדוּ		כָּבַדְתֶּם	כָּבַדְתֶּן	כָּבַדְנוּ
INFINITIVE absolute	כָּבֹד	construct	כָּבַד		

## KAL PRETERITE with ō.

3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING. שָׁכַל		שָׁכְלָה	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.	שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכַלְנוּ
INFINITIVE absolute	שָׁכוּל	construct	שָׁכַל		

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **ָ** in **קָטַלְתָּ** is from **אַתָּה** 2 masc. sing., **ִ** in **קָטַלְתְּ** from **אַתְּ** 2 fem. sing., **תָּם** and **תֶּן** from the 2 plur. **אַתֶּם** and **אַתֶּן**; **ִי** in **קָטַלְתִּי** is by euphonic change for **ִי** from **אֲנִי** 1 pers. sing., **וּ** in **קָטַלְנוּ** from **אֲנֵנוּ** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָטַל** is accordingly used for the 3 masc. sing.; **ה** in **קָטַלְתְּהָ** being the sign of the feminine and so used also in nouns and adjectives, and **וּ** in **קָטַלְתֶּם** the sign of the plural.

## VOCABULARY 4.

<b>גָּדַל</b> v. (fut. a) <i>to be great</i>	<b>מְאֹד</b> adv. <i>very</i>
<b>דָּבַק</b> v. (fut. a) <i>to cleave, adhere</i>	<b>מִצְוָה</b> n. f. <i>commandment</i>
<b>דֶּלֶת</b> n. f. <i>door</i>	<b>מִשַּׁל</b> v. <i>to rule</i>
<b>הִקָּר</b> n. m. <i>majesty</i>	<b>נָתַן</b> v. <i>to give</i>
<b>הוֹד</b> n. m. <i>splendor</i>	<b>סָגַר</b> v. <i>to shut</i>
<b>יָצַק</b> v. <i>to pour</i>	<b>צַדִּיק</b> n. m. <i>righteousness</i>
<b>כִּי</b> conj. <i>for, because, that</i>	<b>שָׁבַת</b> v. <i>to rest, cease, keep</i>
<b>כֵּלִים</b> n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
<b>לָבַשׁ</b> or <b>לָבַשׁ</b> v. (fut. a) <i>to</i>	<b>שָׁבַת</b> n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	<b>שָׁכַן</b> v. <i>to dwell</i>
<i>with</i>	<b>שָׁמַר</b> v. <i>to keep, observe.</i>

**אֵת** is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE	<i>absolute</i> הִקְטַל , <i>construct</i> הִקְטַל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE	<i>absolute</i> קָטַל , <i>construct</i> קָטַל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ
INFINITIVE	<i>absolute</i> קִטַּל , <i>construct</i> קִטַּל .					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֲרוֹן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׂכַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שֶׁמֶן n. m. <i>oil.</i>
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwelling</i>	



§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing ה to the construct infinitive of the Piel.

## HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

## HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

## HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטֵּלָהּ	הִתְקַטֵּלְתָּ	הִתְקַטֵּלְתְּ	הִתְקַטֵּלְתִּי
PLUR.		הִתְקַטֵּלוּ		הִתְקַטֵּלְתֶּם	הִתְקַטֵּלְתֶּן	הִתְקַטֵּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

## VOCABULARY 6.

בָּרַל v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מָלַךְ v. Ho. <i>to be caused to reign, to be made king</i>
וְ conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכּוּת n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְעַט n. <i>a little</i> <sup>1</sup>
כָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

<sup>1</sup> מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not



מַעַט v. H. to make small or	שָׁבַת v. H. to cause to rest,
few	or cease
קָדַשׁ v. Hith. to sanctify or	שָׁחַת v. H. to destroy
purify one's self	שָׁלַח v. P. H. to send.
קָרַב v. H. to bring near, offer	

### § 36. Kal Future, Imperative, and Participles.

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

#### FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	he shall or will kill
3 fem.	תִּקְטֹל	tiktōl'	she will kill
2 masc.	תִּקְטֹל	tiktōl'	thou (m.) wilt kill
2 fem.	תִּקְטְלִי	tikt'li'	thou (f.) wilt kill
1 com.	אֶקְטֹל	ektōl'	I shall kill
PLUR. 3 masc.	יִקְטֹלוּ	yikt'lū'	they (m.) will kill
3 fem.	תִּקְטֹלְנָה	tiktōl'nā	they (f.) will kill
2 masc.	תִּקְטֹלוּ	tikt'lū'	ye (m.) will kill
2 fem.	תִּקְטֹלְנָה	tiktōl'nā	ye (f.) will kill
1 com.	נִקְטֹל	niktōl'	we shall kill.

#### IMPERATIVE.

SING. 2 masc.	קְטֹל	k'tōl'	kill thou (m.)
2 fem.	קְטְלִי	kit'li'	kill thou (f.)
PLUR. 2 masc.	קְטֹלוּ	kit'lū'	kill ye (m.)
2 fem.	קְטֹלְנָה	k'tōl'nā	kill ye (f.)

little or small as an adjective. Thus we may say מֵיִם מְעַט a little water, מְעַט  
 לֶחֶם a little bread; but מְעַט could not be used in such phrases as a little house,  
 a little door. A different word would be required in the latter case.

## PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.		
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>			
קָטֵל	קָטְלָהּ	OR	קָטְלָת	קָטְלִים	קָטְלוֹת	<i>killing</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'	

*Passive.*

קָטוּל	קָטוּלָהּ		קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'		k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus יִשְׁפֹּל, יִכְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכְבֹּד	תִּכְבְּד	תִּכְבְּד	תִּכְבְּדִי	אִכְבֹּד
PLUR.	יִכְבְּדוּ	תִּכְבְּדְנָה	תִּכְבְּדוּ	תִּכְבְּדְנָה	נִכְבְּד

## IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כְּבֹד	כְּבְּדִי.		כְּבֹדוּ	כְּבְּדְנָה
			PLUR.		

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for י from הַיָּא, and as in the preterite י is appended as the sign of the plural יִקְטְלוּ; ת of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נָה is appended in the plural תִּקְטְלְנָה from הַנָּה. In the second person ת is from אֲתָה, the fem. taking י from אֲתָי, the masc. plur. ו as in the third person, and

the fem. נָה from אֶתְנָה. In the first person sing. אֶקַּטַּל, א is from אָנִי; in the plur. נִקְטַל, נ is from אָנֹכִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. <i>virgins</i>	עֵת n. m. f. <i>time</i>
דָּבַר v. P. <i>to speak</i>	פְּלִשְׁתִּים n. m. pl. <i>Philistines</i>
יוֹסֵף n. m. <i>Joseph</i>	צִיּוֹן n. f. <i>Zion</i>
כֵּן adv. <i>so</i>	שָׁנִי n. m. <i>crimson</i>
סֶלֶע n. m. <i>rock</i>	שַׁעַר n. m. f. <i>gate.</i>

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הַקָּטַל is formed יִקְטַל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלִּי	אֶקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE.

	2 masc	2 fem.	PLUR.	2 masc.	2 fem.
SING.	הִקְטַל	הִקְטַלִּי		הִקְטְלוּ	הִקְטַלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטַל	נִקְטַלָּה	OR	נִקְטַלְתָּ	
			PLUR.	נִקְטְלוּ	נִקְטַלְתָּ

## PIEL FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>c.</i>
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	יִטֹּל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִטְלוּ

## IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>
SING.	קְטֹל	קְטֹלִי	PLUR.	קְטֹלוּ
				קְטֹלְנָה

## PARTICIPLE.

	<i>masc.</i>	<i>fem.</i>		<i>masc.</i>	<i>fem.</i>
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטֹלִים	מִקְטֹלוֹת

## PUAL FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלוּ	תִּקְטֹלְוּ	אִקְטֹלוּ
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ

## IMPERATIVE wanting.

## PARTICIPLE.

	<i>masc.</i>	<i>fem.</i>		<i>masc.</i>	<i>fem.</i>
SING.	מִקְטֹל	מִקְטֹלָה	OR מִקְטֹלָה	PLUR.	מִקְטֹלִים
					מִקְטֹלוֹת

## VOCABULARY. 8.

אָמַר v. K. *to say*בְּרִית n. f. *covenant*הִנֵּה int. *lo! behold!*טוֹב adj. *good*יַעֲקֹב n. m. *Jacob*יְרִיחוֹ n. *Jericho*כָּבֵד v. P. *to honor; N. to be honored*כְּבוֹד n. m. *honor*כֹּהֲנִים n. m. pl. *priests*כָּרַת v. K. *to cut, make a covenant*



מִנֵּעַ v. K. to withhold, keep back	קָטַר v. H. to burn incense
עֵדָה n. f. company, assembly	רַע adj. bad, evil
עַל-פְּנֵי in the presence of	שָׁחַח v. K. to forget
עַם n. m. people	שָׁמַר v. N. to keep one's self, take heed.
פְּנֵי conj. lest, that not	

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה or מִקְטִילַת	PLUR.	מִקְטִילִים	מִקְטִילוֹת

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלָּה or מִקְטַלַת	PLUR.	מִקְטַלִּים	מִקְטַלוֹת



## HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְלוּ	תִּתְקַטְלנה	תִּתְקַטְלוּ	תִּתְקַטְלנה	נִתְקַטֵּל

## IMPERATIVE.

	2 masc.	2 fem.	2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְלִי	PLUR.	הִתְקַטְלוּ
				הִתְקַטְלנה

## PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְלָה	OR	מִתְקַטְלֵת	מִתְקַטְלוֹת
			PLUR.	מִתְקַטְלוֹם	מִתְקַטְלוֹת

## VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מִלָּךְ v. H. <i>to cause to reign</i>
יְשׁוּעָה n. m. <i>salvation</i>	צִעֲקָה n. f. <i>cry</i>
כֵּן adv. <i>thus</i>	שָׂבִיל v. H. <i>to be wise, act wisely</i>
לְבַשׁ v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מָטַר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מָטַר n. m. <i>rain</i>	שְׂאֵרִית n. f. <i>remnant.</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הִשְׁבַּחְתִּי for הִשְׁבַּחְתִּי, הִשְׁבַּחְתֶּנּוּ for הִשְׁבַּחְתֶּנּוּ.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדְתָהּ, תִּזְכְּרֶנּוּ.

3. Final ך is sometimes added to  $\bar{u}$  of the preterite, and to  $\bar{u}$  and  $\bar{i}$  of the future, e. g. הִדְבַּקְךָ, הִדְבַּקְוּ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁכַב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דִּבֶּר instead of קָדַשׁ, דִּבֶּר; Pattahh also occurs in the Hithpael הִתְקַצְּפָה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁכַּב, כָּרַת.

8. Tav of the prefixed הֵ in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׂ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghesht-forte, הִצְטַטַּק, הִסְתַּבֵּל, הִדְבַּק.

#### § 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel הֵ is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְקַהּ *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ׀ of the ultimate is changed to (..), תִּשְׁכַּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַע *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ׀ remains or is restored אֲשַׁמְעָה, אֲבַדְיָה. The Kal imperative with *ō* becomes קַטְלָה *ko'tlā*; the Kal imperative with *ā* becomes כִּבְדָה *kibh'dhā*.

### § 41. Vav Conversive.

Vav Conversive is a modification of the copulative ׀ and, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesth-forte in the next letter, יִסְגֵר *he will shut*, וַיִּסְגֵר *and he shut*. If this be Yodh with Sh'va, Daghesth is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesth, Pattahh is lengthened to Kamets, וַיִּאָדָר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה,.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשְׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

## VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתֹנֶת n. f. <i>tunic</i>
אַל־ prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַפֵּר n. m. <i>ashes</i>	מֹרְהָכִי n. m. <i>Moraecar</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרֶד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near, approach</i>
הֵנָּה adv. <i>hither</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׂק n. m. <i>sackcloth</i>
נָגַע v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָד n. f. <i>hand</i>	
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

## PRETERITE.

SING. 3 *fem.* הַ becomes תְּ.

2 *masc.* תָּ sometimes becomes תֵּ before נִי.

2 *fem.* תִּ becomes תֵּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

## FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלוּ.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a



consonant insert before, ה, כּם and כּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghash-forte with נ of the 1 pers. suffix and ׀ of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הוּ becomes וּ, יהוּ becomes יוּ, תהוּ becomes תוּ, נהוּ becomes נוּ; in the *fem.* הַ becomes הֵ, תַּהַ becomes תֵּהַ, נַּהַ becomes נוּהַ.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	<i>he killed me</i>
	2 masc.	קָטַלְךָ	k'tāl'khā'	<i>he killed thee (m.)</i>
	2 fem.	קָטַלְךְ	k'tālakh'	<i>he killed thee (f.)</i>
	3 masc.	קָטַלְהוּ	k'tālā'hū	} <i>he killed him</i>
		קָטַלוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	<i>he killed us</i>
	2 masc.	קָטַלְכֶם	k'tal'khem'	<i>he killed you (m.)</i>
	2 fem.	קָטַלְכֶן	k'tal'khen'	<i>he killed you (f.)</i>
	3 masc.	קָטַלְם	k'tālām'	<i>he killed them (m.)</i>
	3 fem.	קָטַלְנָן	k'tālān'	<i>he killed them (f.)</i>

7. Verbs having *š* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. גָּדַלְנִי from גָּדַל.

The remaining parts of the verb are sufficiently represented in Table VII.



## VOCABULARY 11.

אב n. m. <i>father</i>	הָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בַּת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבִּיחַ v. H. <i>to overtake</i>	רָעַב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

## VOCABULARY 12.

אֵיכָּכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the presence of</i>
אָנוּשׁ n. m. <i>man</i>	עוֹל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	עָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלָיִם n. f. du. <i>feet</i>
הֵלַךְ v. K. <i>to go, walk</i>	רַחוּם adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שִׁלְמָה n. f. <i>garment</i>
הִלָּצַח v. P. <i>to deliver</i>	שָׁכַח v. H. <i>to rise early</i>
טָבַח v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁח v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize.</i>
קָאָה pray, <i>I pray thee</i>	

## NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ה, or ת.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים. in nouns of both genders.

3. The plural of masculine nouns ends in ים., or more rarely ין., and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים., and some of each gender take indifferently ים. or ות.

#### § 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

##### I. The feminine ending ת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת		שְׁנַיִם	<i>second,</i>	שְׁנַיִת
יְמִינִי	<i>right,</i>	יְמִינִית		שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית		מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת		שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מְשַׁלֵּשׁ	<i>triple,</i>	מְשַׁלֵּשֶׁת		מְדַבֵּר	<i>speaking</i>	מְדַבֵּרַת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצַת		אַדְוִיר	<i>large</i>	אַדְוִירַת
אֲדָמָהּ	<i>reddish,</i>	אֲדָמָהְת		שְׁלִיט	<i>imperious</i>	שְׁלִיטַת
שֹׁפֵף	<i>shedding,</i>	שֹׁפֶפֶת		מְשֻׁלֵּל	<i>prudent</i>	מְשֻׁלֵּלַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע <i>heard</i> ,	fem.	נִשְׁמַעַת
שְׂמִיעַ <i>hearing</i> , fem.	שְׂמִיעַת	מַגִּיעַ <i>touching</i> ,	fem.	מַגִּיעַת

II. The feminine הַ, the plural ים or ות, and the dual ים.

1. Kamets and Tseré are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> ,	fem.	גָּדוֹלָה	pl.	גָּדוֹלִים	f. pl.	גָּדוֹלוֹת
גְּבוּהָ <i>high</i> ,	fem.	גְּבוּהָה	pl.	גְּבוּהִים	f. pl.	גְּבוּהוֹת
כָּתוּב <i>written</i> ,	fem.	כָּתוּבָה	pl.	כָּתוּבִים	f. pl.	כָּתוּבוֹת
מְשׁוּב <i>restoring</i> ,	fem.	מְשׁוּבָה	pl.	מְשׁוּבִים	f. pl.	מְשׁוּבוֹת
אֲדוֹן <i>master</i> ,	pl.	אֲדוֹנִים	מְלַיֵץ <i>interpreter</i> ,	pl.	מְלַיֵצִים	
דָּבָר <i>word</i> ,	pl.	דָּבָרִים	לֵבָב <i>heart</i> ,	pl.	לֵבָבוֹת	
זִכְרוֹן <i>memorial</i> ,	pl.	זִכְרוֹנוֹת	עֲנָב <i>grape</i> ,	pl.	עֲנָבִים	
כַּנֵּף <i>wing</i> ,	du.	כַּנְפָּיִם	צֵלַע <i>rib</i> ,	pl.	צֵלָעִים	

2. In an accented mixed ultimate

(1) Tseré is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> ,	fem.	הֹלֵכָה	pl.	הֹלְכִים	f. pl.	הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> ,	fem.	שֹׁפְכָה	pl.	שֹׁפְכִים	f. pl.	שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> ,	pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> ,	pl.	מִזְבְּחוֹת	
כֹּהֵן <i>priest</i> ,	pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> ,	pl.	מַקְלוֹת	

but

מֵת <i>dead</i> ,	fem.	מֵתָה	pl.	מֵתִים	f. pl.	מֵתוֹת
שָׁלֵם <i>complete</i> ,	fem.	שָׁלְמָה	pl.	שָׁלְמִים	f. pl.	שָׁלְמוֹת
יָבֵשׁ <i>dry</i> ,	fem.	יָבֵשָׁה	pl.	יָבֵשִׁים	f. pl.	יָבֵשוֹת
עֵץ <i>tree</i> ,	pl.	עֵצִים	שֵׁם <i>name</i> ,	pl.	שְׁמוֹת	
רֵגֵל <i>thigh</i> ,	du.	רֵגְלָיִם	כָּבֵד <i>heavy</i> ,	pl.	כְּבִדִים	

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> , fem.	רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוֹת
קָטָן <i>small</i> , fem.	קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עֵמֶק <i>deep</i> , fem.	עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן (from גָּנַן) <i>garden</i> , pl.	גַּנִּים	אֹפֶן <i>wheel</i> , pl.	אֹפְנִים
עֵז (from עָזַז) <i>goat</i> , pl.	עֵזִים	תְּרוּלָה <i>bramble</i> , pl.	תְּרוּלִים
חֹק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנַף) <i>nose</i> , du.	אִפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> , pl.	שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מַלְכָּה	queen,	pl. מַלְכִים	kings
סֹתֵר <i>covert</i> , fem.	סֹתְרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> , fem.	אִמְרָה or אָמְרָה		pl. אִמְרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה		pl. עֲצָמִים	
בָּעַל <i>lord</i> , fem.	בַּעְלָה	<i>lady</i> ,	pl. בַּעְלִים	<i>lords</i> .
רֶגֶל <i>foot</i> , du.	רַגְלִים	אָזֶן <i>ear</i> , du.	אִזְנִים	
בִּרְךָ <i>knee</i> , du.	בִּרְכִים	קָרֵן <i>horn</i> , du.	קַרְנִים or קַרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מִוְתִים	יָדֵית <i>olive tree</i> , pl.	יָדֵיתִים
אִיְנָוֶה <i>iniquity</i> , pl.	אִוְנִים	עֵיִן <i>eye</i> , du.	עֵינִים



## 4. In a simple ultimate

(1) הֿ is rejected.

רָפָה	<i>fair</i> ,	fem. רָפָה	pl. רָפִים	f. pl. רָפוֹת	
עָשָׂה	<i>doing</i> ,	fem. עָשָׂה	pl. עָשִׂים	f. pl. עָשׂוֹת	
מַעֲשֵׂה	<i>work</i> ,	pl. מַעֲשִׂים	קָנָה	reed,	pl. קָנִים
מֵרָאָה	<i>appearance</i> ,	pl. מֵרָאִים	שָׂדֶה	<i>field</i> ,	pl. שָׂדוֹת
מַחֲנֶה	<i>camp</i> ,	du. מַחֲנִים	הִזָּה	<i>seer</i> ,	pl. הִזִּים

(2) י becomes הֿהֿ, ייםֿ, or יםֿ, יוֹתֿ.

טָרִי	<i>fresh</i> ,	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת	
עָנִי	<i>afflicted</i> ,	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת	
עִבְרִי	<i>Hebrew</i> ,	fem. עִבְרִיָּה	pl. עִבְרִיִּים	or עִבְרִיםֿ	f. pl. עִבְרִיּוֹת
אִי	<i>island</i> ,	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine</i> ,	pl. פְּלִשְׁתִּיםֿ

§ 45. *In Feminine Nouns.*

1. Feminine nouns in הֿ of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen</i> ,	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation</i> ,	pl. יְשׁוּעוֹת
סֹתֶרֶת	<i>covert</i> ,	pl. סֹתְרוֹת	בְּרָכָה	<i>blessing</i> ,	pl. בְּרָכוֹת
הַרְפָּה	<i>reproach</i> ,	pl. הַרְפוֹת	נִקְמָה	<i>vengeance</i> ,	pl. נִקְמוֹת
אִמְרָה	<i>saying</i> ,	pl. אִמְרוֹת	עֲצָה	<i>counsel</i> ,	pl. עֲצוֹת
הַרְבָּה	<i>desert</i> ,	pl. הַרְבוֹת	גִּנָּה	<i>garden</i> ,	pl. גִּנּוֹת
בַּעֲלָה	<i>lady</i> ,	pl. בַּעֲלוֹת	אֲנָה	<i>ship</i> ,	pl. אֲנִיּוֹת

2. Feminine nouns in תֿ (or תֿ\_) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if תֿ had not been appended, § 44. I. 2: Nouns in יוֹתֿ take יוֹתֿ, and nouns in יוֹתֿ take יוֹתֿ.



מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance,</i>	pl.	מִשְׁמֵרוֹת
מִצְּלָחַת	(from	מִצְּלָל	<i>knife,</i>	pl.	מִצְּלָחוֹת
אֲדָמָה	(from	אֲדָמָה	<i>reddish,</i>	pl.	אֲדָמָהוֹת
מִיִּזְקָה	(from	מִיִּזְק	<i>nurse,</i>	pl.	מִיִּזְקוֹת
טִבְעַת	(from	טִבַּע	<i>ring,</i>	pl.	טִבְעוֹת
נֹגַעַת	(from	נֹגַעַ	<i>touching,</i>	pl.	נֹגַעוֹת
יוֹזְקָה	(from	יוֹזֵק	<i>sucker,</i>	pl.	יוֹזְקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגֻּלַּת	<i>skull,</i>	גִּלְגֻּלוֹת	מוֹאֲבִית	<i>Moabitess,</i>	מוֹאֲבִיּוֹת
כְּתֻנֶּת	<i>tunic,</i>	כְּתֻנֹת	מִצְרִית	<i>Egyptian woman,</i>	מִצְרִיּוֹת
שִׁבְלֵת	<i>ear of corn,</i>	שִׁבְלִים	מַלְכוּת	<i>kingdom,</i>	מַלְכוֹת

3. Before the dual ending ה, becomes ה; and nouns in ה follow the rule of other Segholates, § 44. II. 3.

יֶרֶךָ	<i>thigh,</i>	du.	יֶרְכָּיִם	דֶּלֶת	<i>folding-door,</i>	du.	דֶּלֶתַיִם
שִׁפָּה	<i>lip,</i>	du.	שִׁפְתָיִם	עֲצָלָה	<i>sloth,</i>	du.	עֲצָלָתַיִם
שָׁנָה	<i>year,</i>	du.	שָׁנָתַיִם	נְחֹשֶׁת	<i>brass,</i>	du.	נְחֹשֶׁתַיִם

### VOCABULARY .13:

אֶבֶן	n. m. f. <i>a stone</i>	מִלְכָּה	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig.</i>
לָכַד	v. K. <i>to capture</i>		

### § 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר דְּבַר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine הַ becomes הַ; the dual ים and the plural ים become י . .

גִּנְיָה	<i>garden</i> , const.	גִּנְיָת	חֻקִּים	<i>statutes</i> , const.	חֻקֵי
מַלְכָּה	<i>queen</i> , const.	מַלְכָת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֲגֻלָּה	<i>calf</i> , const.	עֲגֻלַת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בַּעֲלָה	<i>lady</i> , const.	בַּעֲלַת	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tseré when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דָּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכַב	<i>star</i> ,	כּוֹכַב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדָּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tseré; final י becomes י . .

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
תְּוֹךְ	<i>midst</i> ,	const. תוֹךְ	בַּיִת	<i>house</i> ,	const. בַּיִת
קַשְׁוֹת	<i>cups</i> ,	const. קַשְׁוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
בִּלְעֻזָּה	<i>iniquity</i> ,	const. עֻזָּה	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה becomes ה.; other vowels remain unchanged.

שֶׁה	<i>sheep,</i>	const.	שֶׁה	מוֹצֵא	<i>going forth,</i>	const.	מוֹצֵא
רֹעֵה	<i>shepherd,</i>	const.	רֹעֵה	צֹבֵא	<i>host,</i>	const.	צֹבֵא
מִקְנֵה	<i>cattle,</i>	const.	מִקְנֵה	יִרָא	<i>fearing,</i>	const.	יִרָא
מַעֲשֵׂה	<i>work,</i>	const.	מַעֲשֵׂה	פְּרִי	<i>fruit,</i>	const.	פְּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
אֲדוֹן	<i>master,</i>	אֲדוֹן	בְּרָכָה	<i> blessing,</i>	בְּרָכָה
זִכְרוֹן	<i> memorial,</i>	זִכְרוֹן	נִקְמָה	<i>vengeance,</i>	נִקְמָה
דָּבָר	<i> word,</i>	דָּבָר	שִׁפְתָיִם	<i>lips,</i>	שִׁפְתָי
עָנָן	<i> cloud,</i>	עָנָן	מְלָכִים	<i>kings,</i>	מְלָכִי
קָנָה	<i>reed,</i>	קָנָה	חֲרָפוֹת	<i>reproaches,</i>	חֲרָפוֹת
מְלִיץ	<i>interpreter,</i>	מְלִיץ	גִּרְנוֹת	<i>threshing floors,</i>	גִּרְנוֹת
לֵבָב	<i>heart,</i>	לֵבָב	בְּהֵמוֹת	<i>beasts,</i>	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

#### VOCABULARY 14.

אֲמָנָה	n. <i>Amanah</i>	עֶפֶר	n. m. (וֶת) <i>dust</i>
הֵן	int. <i>lo! behold!</i>	עֵשָׂו	n. m. <i>Esau</i>
טָהַר	v. K. <i>to be clean, pure</i>	פַּרְפָּר	n. <i>Pharpar</i>
כַּנָּף	n. f. <i>wing</i>	קוֹל	n. m. (וֶת) <i>voice, sound</i>
כְּרוּב	n. m. <i>cherub</i>	קָטָן, קְטַן	adj. (קִטְנָה) <i>little,</i>
מָכַר	v. K. <i>to sell</i>		<i>small</i>
נָהָר	n. m. (ים and וֶת) <i>river</i>		

#### § 48. *Paragogic Vowels.*

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שְׁמַיְמָה *heaven ward*.

2. Paragogic י , ו , or ה , are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּן , חַיִּהוּ , Gen. i. 24 for חַיָּה , יְשׁוּעָה , Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י . of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֵם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבַרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שְׁפָתַיִם	<i>lips,</i>	const. שְׁפָתַי	שְׁפָתֵיכֶם	<i>your lips</i>
שְׁפָאוֹת	<i>lips,</i>	const. שְׁפָאוֹת	שְׁפָאוֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרַכַּת	בְּרַכַּתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכוֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה . is changed to ה .

מְלָכָה	<i>queen,</i>	const. מְלַכַּת	suf. מְלַכַּתִּי	<i>my queen</i>
מְלָכוֹת	<i>queens,</i>	const. מְלָכוֹת	suf. מְלַכְתִּי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרַכַּת	suf. בְּרַכַּתִּי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרַכְתִּי	<i>my blessings.</i>

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2. Singular or plural nouns not having a feminine



ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>				
לֵב	heart,	לְבָבִים	לְבָבִי *	my heart,	לְבָבַי	my hearts
דָּבָר	word,	דְּבָרִים	דְּבָרִי	my word,	דְּבָרַי	my words
שֹׁפֵט	judge,	שׁוֹפְטִים	שׁוֹפְטִי	my judge,	שׁוֹפְטַי	my judges
מֶלֶךְ	king,	מְלָכִים			מְלָכַי	my kings.

\* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>				
יָדַי	hands,	יָדַי	my hands,	אָזְנוֹי	ears,	אָזְנוֹי	my ears
רַגְלָי	feet,	רַגְלָי	my feet,	שִׁפְתָּי	lips,	שִׁפְתָּי	my lips.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>		<i>suf.</i>		
מֶלֶךְ	king	מְלָכִי	my king,	מְלֻכְךָ	your king
סֹתֵר	covert	סֹתְרִי	my covert,	סֹתְרְךָ	your covert
עֲצָמָה	strength	עֲצָמִי	my strength,	עֲצָמְךָ	your strength
פְּעֵל	work	פְּעֵלִי	my work,	פְּעֵלְךָ	your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	my observ.,	מִשְׁמֶרְתְּךָ	your observ.
כְּתֹנֶת	tunic	כְּתֹנֶתִי	my tunic,	כְּתֹנֶתְךָ	your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>				
גַּן	garden	גַּנִּים	גַּנִּי	my garden,	גַּנְךָ	your garden
לֵב	heart	לְבוֹת	לְבִי	my heart,	לְבָבְךָ	your heart
אֹפֶן	wheel	אֹפְנִים	אֹפְנִי	my wheel,	אֹפְנְךָ	your wheel
חֹק	statute	חֻקִּים	חֻקִּי	my statute, but	חֻקְךָ	your statute

## 3. Final ה is dropped.

רֹעֶה <i>shepherd</i>	suf. רֹעִי <i>my shepherd</i> ,	רֹעֶהְ <i>thy shepherd</i>
מִקְנֵה <i>cattle</i>	suf. מִקְנֵי <i>my cattle</i> ,	מִקְנֵהְ <i>thy cattle</i>
מִטָּה <i>rod</i>	suf. מִטֵּי <i>my rod</i> ,	מִטָּהְ <i>thy rod</i>

## VOCABULARY 15.

אַבַּד v. P. <i>to destroy</i>	נָפַל v. K. <i>to fall, fail</i>
אַחַד adj. <i>one</i>	נֶפֶשׁ n. m. f. (וְחַי) <i>soul, life</i>
אַחֲרַי prep. <i>after</i>	נִחַץ v. P. <i>to demolish</i>
אֵשׁ n. m. f. <i>fire</i>	עָבַד v. K. <i>to serve</i>
אַשְׁתָּה n. f. (יָם and וְחַי) <i>pillar</i>	שָׂרַף v. K. <i>to burn</i>
דְּבַר n. m. <i>word</i>	שָׁבַר v. P. <i>to break in pieces</i>
זָרַע n. m. <i>seed</i>	שָׁם adv. <i>there</i>
לֵבָב n. m. (וְחַי) <i>heart</i>	שֵׁם n. m. (וְחַי) <i>name</i>
מַצֵּבָה n. f. <i>statue</i>	

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ <i>man</i>	plur. אֲנָשִׁים rarely אִישִׁים
אִשָּׁה <i>woman</i> , const. אִשָּׁת	plur. נָשִׁים
אִמָּה <i>maid-servant</i>	plur. אִמָּהוֹת
בַּיִת <i>house</i>	plur. בָּתִּים
בֵּן <i>son</i>	plur. בָּנִים
בַּת <i>daughter</i> , suf. בָּתִּי	plur. בָּנוֹת
יוֹם <i>day</i>	plur. יָמִים rarely יָמוֹת
עִיר <i>city</i>	plur. עָרִים once עִירִים
רֹאשׁ <i>head</i>	plur. רִאשִׁים

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִי, אָבִיהָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *עָלַל* *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּעַל, that is, as its first radical; and so with the rest.

### § 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

### § 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אפ) mode of inflection.



## VOCABULARY 16.

אָהַב or אָהֵב v. K. (fut. a) to love	הִפֵּן v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	הִזַּק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֶבֶד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עָצָם n. f. (יָם and יוֹת) bone
	קָלָלָה n. f. a curse.

\* אִישׁ is the common word for an individual man; אֲנוּשׁ is poetic; אָדָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

## VOCABULARY 17.

בָּרַךְ	v. K. P. <i>to bless</i> , N. Pu.	נְמוּל	n. m. <i>benefit</i>
	<i>to be blessed</i>	נָדַשׁ	v. P. <i>to drive out</i>
נָאַל	v. K. <i>to redeem</i> , P. <i>to</i>	טָהַר	v. P. <i>to purify, cleanse,</i>
<i>defile</i>			N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

## VOCABULARY 18.

אָדוֹן	n. m. <i>lord, master</i>	זָרַע	v. K. <i>to sow</i>
אָז	adv. <i>then</i>	הֵרָשׁ	adj. <i>deaf</i>
אָזן	n. f. <i>ear</i>	רָגַע	v. P. H. <i>to weary, cause</i>
זֵיתָה	n. m. <i>olive-tree, olive</i>		<i>to toil</i>

מַמְלָכָה	n. f. <i>kingdom</i>	פָּקַח	v. N. <i>to be opened</i> , used specially of the eyes
מָזַע	v. N. <i>to be withheld</i>	פָּתַח	v. N. <i>to be opened</i>
עִוֵּר	adj. <i>blind</i>	שָׁלַח	v. K. <i>to send</i>
עֵינַי	n. f. <i>eye</i>	שָׁמָּה	adv. <i>thither</i> .
עֵץ	n. m. <i>tree</i>		

§ 56. *Pe Nun* (נ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ה.

נָתַן assimilates its last as well as its first radical. *... as future*

נָתַן has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחוּת	n. f. <i>sister</i>	מָוֶת	n. m. <i>death</i>
דְּבַשׁ	n. m. <i>honey</i>	נָגַד	v. H. <i>to tell</i> , Ho. <i>to be told</i>
חַיִּים	n. m. pl. <i>life</i>	נִגַּשׁ	v. K. N. <i>to approach</i>
חֲצִי	n. m. ( <i>חֲצִי</i> ) <i>half</i>	קִטְרֶת	n. f. <i>incense</i>
לָמָּה, לְמָּה	<i>for what? why?</i>	רַחֲמִים	n. m. pl. <i>mercies, com-</i>
מוֹסֵר	n. m. <i>instruction</i>		<i>passions.</i>

§ 57. *Ayin Doubled (ע"ע) Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סבב, סב for סבב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סבב, סב; הסבב, הסוב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels  $\bar{a}$ , or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יסבב becomes יסב or יסב, and ימר ימר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יסב, יסב; הסבב, הסב (comp. קטל, קטל); in the Hiphil, הסביב, הסב (comp. יקטיל, יקטיל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con



sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesh-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, יָסְבוּ, סִבָּה.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, הִסְבִּיחַ, הִסְבִּיחַ; יָסַב, יָסְבִּיחַ.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, יָסְבוּ, יָסְבִּיחַ.

5. The Piel, Pual, and Hithpael sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סִכְסְכוּ, הִתְקַלְקַל, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, הִתְקַלְלַל.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, יָסַב, יָסְבִּיחַ; יָסְבִּיחַ.

## VOCABULARY 20.

אם conj. *if*

אָרַר v. K. *to curse*; Ho. *to*

*be cursed*

בָּעַל n. m. *Baal, lord*

גָּלַל v. K. *to roll*

דָּקַק v. H. *to crush, pulverize*

הָלַל v. H. *to begin*  
 יְהוּדָה n. m. *Judah*  
 יְהוּדִי n. m. *a Jew*  
 מְעָרָה n. f. *cave*

סָבַב v. K. *surround*  
 פֶּה n. m. (const. פִּי) *mouth*  
 פְּנִים n. m. pl. *face*.

§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבְּרַח, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִשָּׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצַּח, יִצַּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, הִצִּיג.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Daghesh inserted in the second radical, יִצַּג.

7. In the Hithpael the first radical is commonly Yodh; but a few verbs have Vav.

הִלְךָ follows the analogy of Pe Yodh verbs.

### VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אָחָב n. m. <i>Ahab</i>	
אֵינָהּ adv. <i>where?</i>	יָרַשׁ v. H. <i>to drive out</i>
הִלְךָ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפָּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (״ו״) and *Ayin Yodh* (״י״) Verbs,  
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמוּ, where  $\bar{a}$  is in partial compensation for the contraction, מִתָּה for מִתָּה. Active participle קָם for קָמוּ, מִתָּה for מִתָּה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּמוּ for הִקָּמוּ, נִקָּמוּ for נִקָּמוּ, הִקָּמוּ for הִקָּמוּ, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel  $u$  or  $i$ , קָיִם, קָיִב; נִקָּיִם, נִקָּיִב, the prefix usually taking the simplest of the long vowels,  $\bar{a}$ ;  $u$  combined with a preceding or accompanying  $a$  forms  $\bar{o}$ , Kal abs. infin. קָם =  $k\bar{a}u\bar{m}$ , Niphal נִקָּמוּ for נִקָּמוּ.

3. In the first and second persons of the Niphal and Hiphil preterites,  $\bar{o}$  (״ו״) is inserted before the affixed terminations, and sometimes  $\bar{e}$  (״י״) in the feminine plurals of



the Kal future. In the Niphal preterite, when the inserted *ı̄* receives the accent, the preceding *ı̄* is for euphony changed to *ı̇*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, *וָשַׁב*, *וְשָׁב*. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, *וְשָׁב*, *וְשָׁב*.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *ı̇*, e. g. *עָיַד*, or as *ı̄*, e. g. *קָיַם*.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. *קוּיַם*, Pu. *קוּיַם*, Hith. *הִתְקוּיַם*.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. *כָּלְכַל*, Pu. *כָּלְכַל*.

### VOCABULARY 22.

<i>אָדָמָה</i> n. f. <i>ground, land</i>	<i>נָעַר</i> n. m. <i>young man</i>
<i>אֵן</i> adv. <i>where?</i> only after <i>מֵן</i> , <i>מֵאֵן</i> <i>whence?</i>	<i>קָבַר</i> v. K. <i>to bury</i> ; N. <i>to be buried</i>
<i>אָנָה</i> adv. <i>whither?</i>	<i>קָדְמָה</i> n. f. <i>former state</i>
<i>בּוֹא</i> v. K. (fut. <i>יָבוֹא</i> ) <i>to come</i> ; H. <i>to cause to come, bring</i>	<i>קָם</i> v. K. <i>to arise</i>
<i>הִלְכָה</i> Hith. <i>to go for one's self, go about</i>	<i>רִיב</i> v. K. <i>to contend</i>
<i>לִין</i> v. K. <i>to lodge</i>	<i>שׁוּב</i> v. K. <i>to return</i> ; H. <i>to cause to return, bring back</i>
<i>מוֹת</i> v. K. <i>to die</i> ; H. <i>to put to death</i>	<i>שִׁפְחָה</i> n. f. <i>handmaid.</i>

§ 60. *Lamedh Aleph (ל"א) Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con



sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires *a*, רִמְצָא for רִמְצָא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מְצָאָהּ, except in those words which have Tsere as their proper vowel, רָאָהּ. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

### VOCABULARY 23.

אֵר n. <i>Ur</i>	מָצָא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נָעִמִי n. f. <i>Naomi (sweet)</i>
רָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לִבּוֹת) <i>heart</i>	רְהָטִים n. m. pl. <i>troughs</i>
מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוּץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שְׁמוּאֵל n. m. <i>Samuel</i>

### § 61. *Lamedh He* (לֶה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle גָּלְיָי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in הָ.

The futures and participles in הָ.

The imperatives in הַ.

The absolute infinitives in הִ or הֵ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְיִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִיִּי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הַ, עָשָׂה, which is commonly softened by an appended הַ, גָּלְתָהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלְנִי, גָּלְהָּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָהּ or גָּלְתִּי.

6. The final vowel הַ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגְלֵ, יִגְלֵ from יִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגְלֵ or יִגְלֵ from יִגְלֶה; Hiph. יִגְלֵ, יִגְלֵ from יִגְלֶה.

7. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָה, הִגְלֵ for הִגְלֶה, הִתְגַּלֵּ for הִתְגַּלֶּה.

הָהָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

הָהָה to live, fut. יִחְיֶה, apoc. יְחִי.

#### VOCABULARY 24.

אֱמָנִים adv. *truly, indeed*

בָּנָה v. K. *to build*

כַּף כִּי *how much more, or*

הָהָה v. K. *to be*

after a negative *how much less*

יָרַד v. K. *to go down, descend*

יְרוּשָׁלַיִם <sup>1</sup> n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do</i> , N. <i>to be done</i>
כְּאֲשֶׁר <i>as</i>	
כּוּל v. P. (כִּלְכֵּל) <i>to contain</i>	
כָּלָה v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִטָּה n. f. <i>bed</i>	רָאָה v. K. <i>to see</i> , N. <i>to be seen,</i>
עָלָה v. K. <i>to go up</i> , H. <i>to bring up, offer</i>	<i>to appear</i>
עֹלָה n. f. <i>burnt-offering</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
	שֵׁנִית adv. <i>a second time</i>

<sup>1</sup> Pointed as though it were written יְרוּשָׁלַיִם.

### § 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

### § 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָה verb may appear with a לָה form, or an עו verb with an עֵ form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עֵ or עו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication,

שָׁשׁ and שֵׁשׁ, Piels of שָׁשׁ and יִתְגַּעְשׁוּ from גַּעַשׁ, or doubling the third radical in place of the second, e. g. רַעַזָּן, אֲמַלְלָא, נָאָה (= נָאוּ) from נָאָה (= נָאוּ), הַשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. הַמְרַמֵּר, סַחֲרָתָר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְזְלוּ, Niphal of Hithpael נִסְרָוּ, נִכְפָּר, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (ים.) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשְׂרִים n. m. *decade, ten*



### § 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.

2. The prepositions אַחַר *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֵיהֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינָיו, בֵּינֵינוּ and בֵּינוֹתֵינוּ.

3. The preposition אֵת *with*, commonly becomes אֶת before suffixes, e. g. אֶתִּי, אֶתְכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֹת, or before grave suffixes, אֶת, e. g. אֶתִּי, אֶתְכֶם.

## S Y N T A X .

### § 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, כָּל-נְהַיְבוּתֶיהָ שְׁלוֹם *all her paths (are) peace*, טוֹב הָעֵץ *the tree (was) good*.

2. Or the verb הָיָה *to be*, or the pronoun הוּא of the third person, may be used as a copula, הָאָרֶץ הַיְתוּמָה הָיְתָה הַחַיִּי *the earth was desolate*, הַנָּהָר הַרְבִּיעִי הוּא פְּרָת *the fourth river is Euphrates*.

### § 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, הַזָּהָב *gold*, הַחֵכְמָה *wisdom*. So in comparisons, בַּקֶּן as a (*lit. the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* הַצִּיעָה *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, הַיּוֹם *to-day*, הַשָּׁנָה *this year*; or the sign of the vocative, הַמֶּלֶךְ *O king!*

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article :—
  - (1) Proper nouns, which only receive it if they were originally appellatives.
  - (2) Nouns with pronominal suffixes.
  - (3) Nouns in the construct state before a definite noun.
2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.
2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם* *a wise son*, *הָאָרֶץ הַטּוֹבָה* *the good land*.
3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדְּבָר* *the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה* *these things*, *אֵלֶּה הַדְּבָרִים* *these are the things*.
2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הַאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

### § 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, חָכְמָה טוֹבָה מִפְּרִיזִים *wisdom is better than rubies*, lit. is good from rubies; אֲנִי אֶגְדֹּל מִמֶּנּוּ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קָרָם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֶה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

### § 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, שְׁנָיִם וְשִׁבְעִים שָׁנָה *twenty years and seven years*.



4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, אַרְבָּעִים הַיּוֹם *the forty*, אַרְבָּעִים הַיּוֹם *the forty days*.

### § 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבְּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמַח *three measures (consisting of) meal*.

### § 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָרִי בְּגִלְבָּעַי *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of (him whom) thou wilt send*; and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִל גְּבוּרֵי הַחַיִל* *the mighty men of valor*, *זָהָבוֹ אֱלִילָיו* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

### § 76. *Tenses of Verbs.*

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

### § 77. *The Preterite.*

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed*, etc.

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

f. Optative, *לֹא-יָמָתוּ O that we had died*.

- g. Subjunctive, *לְמַעַן יִרְאֶתֶם* *in order that ye might fear.*
2. The present, regarded as a continuation of the past, *צִמְתִּי* *I am thirsty*, prop. *I have been and still am thirsty.*
3. General truths, embodying the experience of the past, *אֹךְ יָדַע* *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, *בָּבֶלֶת נָפְלָה* *has fallen.*

### § 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
- a. Absolute, *אֶעֱשֶׂה* *I will make.*
- b. Relative to a past, *Elisha was fallen sick of his sickness, whereof רָמִיתָ* *he was to die.*
- c. Conditional, *but (if it were my case) אֶדְרֹשׁ* *I would seek unto God.*
- d. Optative, expressing desire, determination, permission, or command, so *יִאֲבְדוּ* *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה* *we will do; of the fruit נֹאכְל* *we may eat; mine ordinances תִּשְׁמְרוּ* *ye shall keep.*
- e. Subjunctive, *לְמַעַן תְּבָרְכֵהָ* *in order that my soul may bless thee.*
2. The present, when it is conceived of as extending into the future, *וְיָבֵי תִבְכִּי* *weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness תְּרוֹמִים* *exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job נֶעְשָׂה* *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* **זָשָׁר מֹשֶׁה** *sings Moses*.

6. The future is idiomatically used with **בְּטָרָם** and **טָרָם** *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing **אַל** *not*, to the apocopated future, **אַל־תִּזְעַר** *harm not*.

### § 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

### § 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) **אֹהֵב צְדָקָה** *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, **נֹרֵא** *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-



ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* יִשָּׁב *was sitting in the gate of Sodom.*

### § 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, *הוֹאִיל הָלַךְ he was willing, he walked, for he was willing to walk, or walked willingly.*

### § 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

*house* מְלֵא הַיְּאֻשִׁים *was full of men,* יָצְאוּ אֶתְהָעִיר *they went out (of) the city.*

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חָלָה אֶת־רַגְלָיו *he was diseased in his feet.*

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

### § 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּהְיוּ אֹתוֹ אֲבָן *and they overwhelmed him with stones,* וַיִּיצֶר אֶת־הָאָדָם עֹפָר *and he formed the man of dust.*

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

### § 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

### § 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

### § 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen* אֲשֶׁר בַּחֲרֵיתִיָּהוּ, *whose seed* אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֶה is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,



(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* בַּיּוֹם הַשְּׁלִישִׁי *Abraham lifted up his eyes.*

# GRAMMATICAL TABLES.

## I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.		
1	א	—	אָלֶפֶת	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּימֶל	Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā'-leth	ד	4
5	ה	H	הָא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יּוֹד	Yōdh	י	10
11	כ	Kh, K	כָּף	Kaph	כ	20
12	ל	L	לְמֶד	Lā'-medh	ל	30
13	מ	M	מֶם	Mēm	מ	40
14	נ	N	נוּן	Nūn	נ	50
15	ס	S	סְמֶךְ	Sā'-mekh	ס	60
16	ע	—	עֵיִן	Áyin	ע	70
17	פ	Ph, P	פֶּא	Pē	פ	80
18	צ	Ts	צַדִּי	Tsā'-dhē	צ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֵישׁ	Rēsh	ר	200
21	ש	Sh, S	שֵׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

## II. CLASSIFICATION OF THE LETTERS, § 2.

	1.		2.	
Gutturals,	א ה ה ע	}	Weak,	א ה ו י Vowel-Letters.
Palatals,	ג י כ ק			א ה ה ע Gutturals.
Linguals,	ד ט ל נ ת		Medium,	ל מ נ ר Liquids.
Dentals,	ז ס צ ש			ז ס צ ש Sibilants.
Labials,	ב מ ו פ	Strong,	}	Aspirates and Mutes.
<div style="display: flex; align-items: center;"> <span style="margin-right: 10px;">ר shares the peculiarities of the Gutturals.</span> <span>ר</span> </div>				
			ג כ ק	
			ד ט ת	

3.

Serviles איהן משה וכלב Radicals the rest of the Alphabet.

### THE POINTS, § 4.

*Long Vowels.*

*Short Vowels.*

*Doubtful Vowels.*

Kā'mets ā ַ	Páttahh	ǎ ̣	Hhī'rik ַ	î or ĩ
Tsé're ē ̄	Séghōl	ě ̣	Shū'rek ̣	} ū or ũ
Hhō'lem ō ̄	Kā'mets-Hhātūph	ö ̣	Kib'but's ̣	

Pronounce ā as in *father*, ǎ as in *fat*, ē as in *there*, ě as in *met*, î as in *machine*, ĩ as in *pin*, ō as in *note*, ö as in *not*, ū as in *rule*, ũ as in *full*.

§ 7. Simple Sh'va ַ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh ַ; thus עִמֹּד <sup>a</sup>mōdh.  
Hhātēph-Seghol ̣; thus אִמֹּר <sup>e</sup>mōr.  
Hhātēph-Kamets ̣; thus אִנִּי <sup>o</sup>nī.

§ 8. Pattahh-furtive ַ with ע, ה or ה at the end of words.

§ 12. Daghes-lene in ב ג ד כ פ ת removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ה ע, rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ַ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (־) connects words.

§ 22. Methegh ְ second syllable before the accent.

### III. THE ACCENTS, § 16.

#### DISJUNCTIVES.

##### CLASS I. *Emperors.*

- |            |       |             |
|------------|-------|-------------|
| 1. Sillāk  | ( ı ) | סִלְיָק׃    |
| 2. Athnāhh | ( א ) | אַתְנַחַּת׃ |

##### CLASS II. *Kings.*

- |                  |       |                          |
|------------------|-------|--------------------------|
| 3. S'gholta      | ( * ) | סִגְלוֹתָא <i>postp.</i> |
| 4. Zākēph Katōn  | ( ° ) | זָקוֹף קָטוֹן            |
| 5. Zākēph Gādhol | ( ° ) | זָקוֹף גָּדוֹל           |
| 6. Tiphhā        | ( ı ) | טִפְחָא                  |

##### CLASS III. *Dukes.*

- |               |       |                         |
|---------------|-------|-------------------------|
| 7. R'bhīr     | ( ° ) | רְבִישׁ                 |
| 8. Shalshleth | ( ° ) | שְׁלִשְׁלֵת             |
| 9. Zarka      | ( ∞ ) | זָרְקָא <i>postp.</i>   |
| 10. Pashta    | ( ° ) | פַּשְׁטָא <i>postp.</i> |
| 11. Y'thībh   | ( < ) | יְתִיב <i>prep.</i>     |
| 12. T'bhīr    | ( ı ) | תְּבִיר                 |

##### CLASS IV. *Counts.*

- |                      |       |                                  |
|----------------------|-------|----------------------------------|
| 13. Pāzēr            | ( ı ) | פְּזֵר                           |
| 14. Karnē Phāra      | ( ° ) | קַרְנֵי פָרָה                    |
| 15. T'līshā Gh'dhōla | ( ° ) | תְּלִישָׁא גְדוֹלָה <i>prep.</i> |
| 16. Geresh           | ( ° ) | גֶרֶשׁ                           |
| 17. G'rāshayim       | ( ° ) | גֶרְשָׁיִם                       |
| 18. P'sīk            | ( ı ) | פְּסִיקוּ                        |

#### CONJUNCTIVES. *Servants.*

- |                     |       |                                  |
|---------------------|-------|----------------------------------|
| 19. Merkā           | ( , ) | מֶרְכָּא                         |
| 20. Mūnāhh          | ( ı ) | מוֹנַחַח                         |
| 21. Merkā Kh'phūla  | ( „ ) | מֶרְכָּא כְּפוּלָה               |
| 22. Mahpakh         | ( < ) | מַהֲפָק                          |
| 23. Dargā           | ( , ) | דַּרְגָּא                        |
| 24. Kadh mā         | ( ° ) | קַדְמָא                          |
| 25. Yerahh ben Yōmō | ( ı ) | יֶרַח בְּנֵי יוֹמוֹ              |
| 26. T'līshā K'tannā | ( ° ) | תְּלִישָׁא קַטְנָה <i>postp.</i> |



# IV. INSEPARABLE PREPOSITIONS AND VAV

## CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בִּ	כִּ	לִ	וִ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel.</i>			
Before monosyllables and accented syllables,	בְּ	כְּ	לְ	וְ
With the contracted article,	<i>the vowel of the article.</i>			

\* Also before the labials ב, מ, and פ, but ו before vowelless Yodh.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or לְמָה.

## THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מֶה.

Before strong consonants,	מִן	הֵ	הֵ	מֶה*
Before vowelless consonants and strong gutturals,	מִ	הֵ	הֵ	מֶה
Before weak gutturals,	מִי	הֵ	הֵ	מֶה
Before gutturals with Kamets,	מִי	הֵ	הֵ	מֶה

\* But with a disjunctive accent commonly מֶה.

## INSEPARABLE PREPOSITIONS WITH SUFFIXES.

### SINGULAR.

1 c.	בִּי	לִי	כְּמוֹנִי	מִי, מִי, מִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמוֹנְךָ	מִי, מִי
2 f.	בְּךָ	לְךָ	—	מִי
3 m.	בּוֹ	לוֹ	כְּמוֹנוֹ	מִי, מִי, מִי
3 f.	בָּהּ	לָהּ	כְּמוֹנָהּ	מִי

### PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמוֹנוּ	מִי
2 m.	בְּכֶם	לְכֶם	כְּמוֹנְכֶם, כְּכֶם	מִי
2 f.	בְּכֶן	לְכֶן	—	מִי
3 m.	בָּם, בָּהֶם	לָהֶם, לָמוֹ	כְּמוֹנָהֶם, כְּבָהֶם	מִי, מִי
3 f.	בָּהֶן, בְּהֶן	לָהֶן	—	מִי

		SINGULAR.	PLURAL.	
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, אַנְהוּ, אַנְהוּ
2.	{ Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם
	{ Thou <i>f.</i>	אַתְּ, אַתְּי	Ye <i>f.</i>	אַתְּנָה, אַתְּנָה
3.	{ He	הוא	They <i>m.</i>	הֵם, הֵמָּה
	{ She	היא, הוּא § 23. 3.	They <i>f.</i>	הֵנּוּ, הֵנָּה

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.		With Dual and Plur. Nouns.
1 <i>c.</i>	י, נִי	יְ	נִי	נִי	יְ	יְ	יְ
<i>pl.</i>	נוּ	נוּ	נוּ	נוּ	נוּ (נוּ)	ינוּ	ינוּ
2 <i>m.</i>	הָ (כָה) הָ	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	יהָ	יהָ
<i>pl.</i>	כֶּם				כֶּם	יְכֶם	יְכֶם
2 <i>f.</i>	הֵ (כִי) הֵ	הֵ, הֵ	הֵ	הֵ	הֵ	יהֵ	יהֵ
<i>pl.</i>	כֶּן				כֶּן	יְכֶן	יְכֶן
3 <i>m.</i>	הוּ	הוּ, הוּ	הוּ	הוּ (נָהוּ)	וּ (הוּ, הוּ)	יהוּ	יהוּ (יהוּ)
<i>pl.</i>	ם (מוֹ) ם	ם, ם	ם	ם	ם	יְהֶם	יְהֶם (יְהֶם)
3 <i>f.</i>	הֶ	הֶ	הֶ	הֶ	הֶ	יהֶ	יהֶ
<i>pl.</i>	ן (נָה) ן	ן	ן	ן	ן	יְהֶן	יְהֶן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זוֹ)	זֹאת (זוֹ)	זֶה, זֹאת <i>this.</i>
		PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form: שֶׁ (שֵׁ, שֵׁ, שֵׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מָה *what?* or *whatever.*

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. " pass. Niphal נִקְטַל *to be killed.*
3. Intensive act. Piël קָטַל *to kill many or to massacre.*
4. " pass. Pual קִטְּל *to be massacred.*
5. Causative act. Hiphil הִקְטִיל *to cause to kill.*
6. " pass. Hophal הִקְטִיל *to be caused to kill.*
7. Reflexive Hithpaël הִתְקַטַּל *to kill one's self.*

VI. PARADIGM OF

*act. pass. plur.*

*act. plur.*

*act. plur.*

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
1 c.		קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	
INFIN. absol.		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	constr.	קָטֹל	הִקְטִיל	קָטִיל	(קָטִיל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	
	2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
		2 m.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם
		2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן
1 c.		נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	
IMPER.	2 m.	קָטַל	הִקְטַל	קָטַל		
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
		2 f.	קָטְלֶנָה	הִקְטְלֶנָה	קָטְלֶנָה	
PART.	act.	קָטִיל		מִקְטִיל		
	pass.	קָטוּל	נִקְטִיל		מִקְטָל	

HI PHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָבַד	שָׁבַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָבַדָּהּ	שָׁבַלָהּ
— הִקְטִילְתָּ	— הִקְטִילְתָּ	— הִתְקַטְּלְתָּ	קָבַדְתָּ	שָׁבַלְתָּ
— הִקְטִילְתְּ	— הִקְטִילְתְּ	— הִתְקַטְּלְתְּ	קָבַדְתְּ	שָׁבַלְתְּ
— הִקְטִילְתִּי	— הִקְטִילְתִּי	— הִתְקַטְּלְתִּי	קָבַדְתִּי	שָׁבַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	קָבַדוּ	שָׁבְלוּ
— הִקְטִילְתֶּם	— הִקְטִילְתֶּם	— הִתְקַטְּלְתֶּם	קָבַדְתֶּם	(שָׁבַלְתֶּם)
— הִקְטִילְתֶּן	— הִקְטִילְתֶּן	— הִתְקַטְּלְתֶּן	קָבַדְתֶּן	(שָׁבַלְתֶּן)
— הִקְטִילְנוּ	— הִקְטִילְנוּ	— הִתְקַטְּלְנוּ	קָבַדְנוּ	שָׁבַלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָבַד	שָׁבַל
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָבַד	שָׁבַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְבֹּד	יִשְׁבֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְבֹּד	תִּשְׁבֹּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְבֹּד	תִּשְׁבֹּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּקְבֹּדִי	תִּשְׁבֹּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְבֹּד	אִשְׁבֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְבֹּדוּ	יִשְׁבֹּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְבֹּדְנָהּ	תִּשְׁבֹּלְנָהּ
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטֵּלוּ	תִּקְבֹּדוּ	תִּשְׁבֹּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְבֹּדְנָהּ	תִּשְׁבֹּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְבֹּד	נִשְׁבֹּל
הִקְטִיל		הִתְקַטֵּל	קָבַד	
הִקְטִילִי		הִתְקַטֵּלִי	קָבַדִּי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	קָבַדוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	קָבַדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			



# VII. PARADIGM OF THE PERFECT

## SINGULAR.

1 com.      2 masc.      2 fem.      3 masc.      3 fem.

### KAL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ קָטַלְתָּו	קָטַלְתֶּהּ
3 fem.	קָטַלְתִּינִי	קָטַלְתָּהּ	קָטַלְתְּהָ	קָטַלְתֶּהוּ קָטַלְתָּו	קָטַלְתֶּהָ
2 masc.	קָטַלְתָּנִי קָטַלְתָּנִי	————	————	קָטַלְתֶּהוּ קָטַלְתָּו	קָטַלְתֶּהָ
2 fem.	קָטַלְתִּינִי	————	————	קָטַלְתֶּהוּ קָטַלְתָּו	קָטַלְתֶּהָ
1 com.	————	קָטַלְתָּהּ	קָטַלְתְּהָ	קָטַלְתֶּהוּ קָטַלְתָּו	קָטַלְתֶּהָ
PLUR. 3 com.	קָטַלְתִּינֵם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 masc.	קָטַלְתִּינֵם	————	————	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
1 com.	————	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ

INFINITIVE.	קָטַלְתִּי קָטַלְתִּינִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּו	קָטַלְתֶּהּ
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### FUTURE.

SING. 3 masc.	יִקְטַלְנִי יִקְטַלְנִי	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתֶּהוּ יִקְטַלְתָּו	יִקְטַלְתֶּהּ יִקְטַלְתָּו
PLUR. 3 masc.	יִקְטַלְנֵם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּהוּ	יִקְטַלְתֶּהָ

### IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	————	————	קָטַלְתֶּהוּ	קָטַלְתָּהּ
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### PIEL PRETERITE.

SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּו	קָטַלְתֶּהּ
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### HIPHIL PRETERITE.

SING. 3 masc.	הִקְטַלְתִּי	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתָּו	הִקְטַלְתֶּהּ
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PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	—	—	קטלתם	קטלתן
קטלתנו	—	—	קטלתים	קטלתין
—	קטלתים	קטלתין	קטלתים	קטלתין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	—	—	קטלתם	קטלתן
—	קטלתים	קטלתין	קטלתים	קטלתין
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	—	—	קטלם	—
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	קטלכם	קטלכן	קטלם	קטלן
קטלנו	קטלכם	קטלכן	קטלם	קטלן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	NE FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמַד	הִעְמַד	יָעִמְדָּ
3 f.	עָמְדָה	נִעְמְדָה	הִעְמְדָה	הִעְמְדָה	תָּעִמְדִי
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ	תָּעִמְדֶיךָ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ	תָּעִמְדִיךְ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי	אָעִמְדָּ
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ	הִעְמְדוּ	יָעִמְדוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	תָּעִמְדֶנּוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן	תָּעִמְדֵנּוּ
1 c.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם	תָּעִמְדֶנּוּ
					יָעִמְדוּ
INFIN. Absol.	עָמַד	נִעְמַד	הִעְמַד	הִעְמַד	
Constr.	עָמֵד	נִעְמָד	הִעְמֵד	הִעְמֵד	
					KAL (fut. a.)
FUT. 3 m.	יָעִמְדָּ	יִנְעַמְדָּ	יִהְיֶינָה	יִהְיֶינָה	יָעִמְדָּ
3 f.	תָּעִמְדִי	תִּנְעַמְדִי	תִּהְיֶינִי	תִּהְיֶינִי	תָּעִמְדִי
2 m.	תָּעִמְדֶיךָ	תִּנְעַמְדֶיךָ	תִּהְיֶינֶיךָ	תִּהְיֶינֶיךָ	תָּעִמְדֶיךָ
2 f.	תָּעִמְדִיךְ	תִּנְעַמְדִיךְ	תִּהְיֶינֶיךָ	תִּהְיֶינֶיךָ	תָּעִמְדִיךְ
1 c.	אָעִמְדָּ	אִנְעַמְדָּ	אִהְיֶינָה	אִהְיֶינָה	אָעִמְדָּ
Plur. 3 m.	יָעִמְדוּ	יִנְעַמְדוּ	יִהְיֶינָה	יִהְיֶינָה	יָעִמְדוּ
3 f.	תָּעִמְדֶנּוּ	תִּנְעַמְדֶנּוּ	תִּהְיֶינֶיךָ	תִּהְיֶינֶיךָ	תָּעִמְדֶנּוּ
2 m.	תָּעִמְדֶיךָ	תִּנְעַמְדֶיךָ	תִּהְיֶינֶיךָ	תִּהְיֶינֶיךָ	תָּעִמְדֶיךָ
2 f.	תָּעִמְדִיךְ	תִּנְעַמְדִיךְ	תִּהְיֶינֶיךָ	תִּהְיֶינֶיךָ	תָּעִמְדִיךְ
1 c.	אָעִמְדָּ	אִנְעַמְדָּ	אִהְיֶינָה	אִהְיֶינָה	אָעִמְדָּ
IMPER. 2 m.	עָמַד	נִעְמַד	הִעְמַד		עָמַד
2 f.	עָמְדִי	נִעְמְדִי	הִעְמְדִי	wanting	עָמְדִי
Plur. 2 m.	עָמְדוּ	נִעְמְדוּ	הִעְמְדוּ		עָמְדוּ
2 f.	עָמְדֵנּוּ	נִעְמְדֵנּוּ	הִעְמְדֵנּוּ		עָמְדֵנּוּ
PART. Act.	עֹמֵד		עֹמֵד		

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל
3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	הִתְקַטְּלָהּ
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי
Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְתֶּנּוּ	נִקְטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	הִתְקַטַּלְתֶּנּוּ
INFIN. <i>Absol.</i>	קָטַל	הִתְקַטַּל	קָטַל		
<i>Constr.</i>	קָטַל	הִתְקַטַּל	קָטַל		הִתְקַטַּל
FUT. 3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל
3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּתְקַטַּל
2 m.	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּתְקַטַּלְךָ
2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶתְקַטַּל
Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ
2 m.	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּקְטַלְכֶם	תִּתְקַטַּלְכֶם
2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1 c.	נִקְטַלְנִי	נִקְטַלְנִי	נִקְטַלְנִי	נִקְטַלְנִי	נִתְקַטַּלְנִי
IMPER. 2 m.	קָטַל	הִתְקַטַּל	קָטַל		הִתְקַטַּל
2 f.	קָטְלִי	הִתְקַטַּלִּי	קָטְלִי	wanting	הִתְקַטַּלִּי
Plur. 2 m.	קָטְלוּ	הִתְקַטַּלוּ	קָטְלוּ		הִתְקַטַּלוּ
2 f.	קָטְלֶנּוּ	הִתְקַטַּלְנָהּ	קָטְלֶנּוּ		הִתְקַטַּלְנָהּ
PART. <i>Act.</i>	קָטַל		מִקְטַל		מִתְקַטַּל
<i>Pass.</i>	קָטַל	נִקְטַל		מִקְטַל	



X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שָׁלֹחַ	נִשְׁלַחַ	שָׁלִיחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שֹׁלֵחַ	הַשְׁלִיחַ	שֹׁלֵחַ	הַשְׁלִיחַ	הַשְׁתַּלַּחַ
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלְחוּ	הִשְׁלְחוּ	שְׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		מִשְׁלִיחַ	מִשְׁלִיחַ	מִשְׁתַּלַּחַ
<i>Pass.</i>	שְׁלֹוֹחַ	נִשְׁלָחַ			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ	נָתַן
3 f.	נִגַּשְׁתָּה	נִגַּשְׁתְּה	הִגִּישְׁתָּה	הֻגַּשְׁתָּה	נָתַתְּה
2 m.	נִגַּשְׁתָּ	נִגַּשְׁתְּ	הִגִּישְׁתָּ	הֻגַּשְׁתָּ	נָתַתָּ
2 f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגִּישְׁתְּ	הֻגַּשְׁתְּ	נָתַתְּ
1 c.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגִּישְׁתִּי	הֻגַּשְׁתִּי	נָתַתִּי
Plur. 3 c.	נִגַּשׁוּ	נִגַּשׁוּ	הִגִּישׁוּ	הֻגַּשׁוּ	נָתַתּוּ
2 m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגִּישְׁתֶּם	הֻגַּשְׁתֶּם	נָתַתֶּם
2 f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגִּישְׁתֶּן	הֻגַּשְׁתֶּן	נָתַתֶּן
1 c.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגִּישְׁנוּ	הֻגַּשְׁנוּ	נָתַתְּנוּ
INFIN. <i>Absol.</i>	נָגוּשׁ	הִנְגִּישׁ	הִגִּישׁ	הֻגַּשׁ	נָתוּן
<i>Constr.</i>	לְנָשׁוּת	לְהִנְגִּישׁ	לְהִגִּישׁ		לְנָתוּת
FUT. 3 m.	יִגַּשׁ	יִנְגַּשׁ	יִהְיֶה	יֻגַּשׁ	יִתֵּן
3 f.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תֻּגַּשׁ	תִּתֵּן
2 m.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תֻּגַּשׁ	תִּתֵּן
2 f.	תִּגַּשְׁתְּ	תִּנְגַּשְׁתְּ	תִּהְיֶי	תֻּגַּשְׁתְּ	תִּתֵּנִי
1 c.	אִגַּשׁ	אִנְגַּשׁ	אִהְיֶה	אִגַּשׁ	אִתֵּן
Plur. 3 m.	יִגַּשׁוּ	יִנְגַּשׁוּ	יִהְיֶי	יֻגַּשׁוּ	יִתְּנוּ
3 f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶי	תֻּגַּשְׁנָה	(תִּתְּנוּה)
2 m.	תִּגַּשׁוּ	תִּנְגַּשׁוּ	תִּהְיֶי	תֻּגַּשׁוּ	תִּתְּנוּ
2 f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶי	תֻּגַּשְׁנָה	(תִּתְּנוּה)
1 c.	נִגַּשׁ	נִנְגַּשׁ	נִהְיֶה	נִגַּשׁ	נִתֵּן
IMPER. 2 m.	גַּשׁ	הִנְגִּישׁ	הִגִּישׁ		תֵּן
2 f.	גַּשְׁתְּ	הִנְגִּישְׁתְּ	הִגִּישְׁתְּ	wanting	תִּתֵּנִי
Plur. 2 m.	גַּשׁוּ	הִנְגִּישׁוּ	הִגִּישׁוּ		תִּתְּנוּ
2 f.	גַּשְׁנָה	הִנְגִּישְׁנָה	הִגִּישְׁנָה		(תִּתְּנוּה)
PART. <i>Act.</i>	נִגַּשׁ		מִגִּישׁ		נִתֵּן
<i>Pass.</i>	נִגַּוֵּשׁ	נִגַּוֵּשׁ		מִגַּוֵּשׁ	נִתְּוֵן

## XII. PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.	
<i>PRET.</i> 3 <i>m.</i>	סָבַב	סָב	נָסַב	סוּבַב
3 <i>f.</i>	סָבְבָה	סָבָה	נָסְבָה	סוּבְבָה
2 <i>m.</i>	(סָבַבְתָּ)	סָבֹתָ	נָסֹבֹתָ	סוּבַבְתָּ
2 <i>f.</i>	(סָבַבְתְּ)	סָבֹת	נָסֹבֹת	סוּבַבְתְּ
1 <i>c.</i>	סָבַבְתִּי	סָבֹתִי	נָסֹבֹתִי	סוּבַבְתִּי
<i>Plur.</i> 3 <i>c.</i>	סָבְבוּ	סָבוּ	נָסְבוּ	סוּבְבוּ
2 <i>m.</i>	(סָבַבְתֶּם)	סָבוֹתֶם	נָסֹבוֹתֶם	סוּבַבְתֶּם
2 <i>f.</i>	(סָבַבְתֶּן)	סָבוֹתֶן	נָסֹבוֹתֶן	סוּבַבְתֶּן
1 <i>c.</i>	סָבַבְנוּ	סָבוֹנוּ	נָסֹבוֹנוּ	סוּבַבְנוּ
<i>INFIN. Absol.</i>	סָבוֹב	סָב	הִסָּבֵב	סוּבֵב
<i>Constr.</i>	סָבֵב	סָב	הִסָּבֵב	סוּבֵב
<i>FUT.</i> 3 <i>m.</i>	יָסֵב	יָסֵב	יָסֵב	יָסוּבֵב
3 <i>f.</i>	תָּסֵב	תָּסֵב	תָּסֵב	תָּסוּבֵב
2 <i>m.</i>	תָּסֵב	תָּסֵב	תָּסֵב	תָּסוּבֵב
2 <i>f.</i>	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תָּסוּבֵבִי
1 <i>c.</i>	אָסֵב	אָסֵב	אָסֵב	אָסוּבֵב
<i>Plur.</i> 3 <i>m.</i>	יָסֵבוּ	יָסֵבוּ	יָסֵבוּ	יָסוּבֵבוּ
3 <i>f.</i>	תָּסֵבִינָה	תָּסֵבִינָה	תָּסֵבִינָה	תָּסוּבֵבִינָה
2 <i>m.</i>	תָּסֵבוּ	תָּסֵבוּ	תָּסֵבוּ	תָּסוּבֵבוּ
2 <i>f.</i>	תָּסֵבִינָה	תָּסֵבִינָה	תָּסֵבִינָה	תָּסוּבֵבִינָה
1 <i>c.</i>	נָסֵב	נָסֵב	נָסֵב	נָסוּבֵב
<i>IMPER.</i> 2 <i>m.</i>	סֵב		הִסָּבֵב	סוּבֵב
2 <i>f.</i>	סֵבִי		הִסָּבֵבִי	סוּבֵבִי
<i>Plur.</i> 2 <i>m.</i>	סֵבוּ		הִסָּבֵבוּ	סוּבֵבוּ
2 <i>f.</i>	סֵבִינָה		הִסָּבֵבִינָה	סוּבֵבִינָה
<i>PART. Act.</i>	סָבֵב			נִסְוֵבֵב
<i>Pass.</i>	סָבוֹב		נָסֵב	

DOUBLED VERBS, § 57.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּוְּבַב	סָבַסְדָּה
הִסְבָּה	הוּסְבָה	הִסְתַּוְּבְּהָ	סָבַסְבָּה
הִסְבֹּת		הִסְתַּוְּבֹתָ	סָבַסְבֹּתָ
הִסְבִּית		הִסְתַּוְּבִיתָ	סָבַסְבִּיתָ
הִסְבִּיחַ		הִסְתַּוְּבִיחַ	סָבַסְבִּיחַ
הִסְבִּיחַ	הוּסְבִּיחַ	הִסְתַּוְּבִיחַ	סָבַסְבִּיחַ
הִסְבִּיחֻם		הִסְתַּוְּבִיחֻם	סָבַסְבִּיחֻם
הִסְבִּיחָן		הִסְתַּוְּבִיחָן	סָבַסְבִּיחָן
הִסְבִּיחוּ		הִסְתַּוְּבִיחוּ	סָבַסְבִּיחוּ
הִסָּב			סָבַסְדָּה
הִסָּב		הִסְתַּוְּבַב	סָבַסְדָּה
יָסַב	יוּסַב	יִסְתַּוְּבַב	יָסַסְדָּה
תָּסַב	תוּסַב	תִּסְתַּוְּבַב	תָּסַסְדָּה
תָּסַב	תוּסַב	תִּסְתַּוְּבַב	תָּסַסְדָּה
תָּסַבְי	תוּסַבְי	תִּסְתַּוְּבַבְי	תָּסַסְסְבִּי
אָסַב	אוּסַב	אִסְתַּוְּבַב	אָסַסְדָּה
יָסַבוּ	יוּסַבוּ	יִסְתַּוְּבֻוּ	יָסַסְסֻוּ
תָּסַבְינָה		תִּסְתַּוְּבִיבְנָה	תָּסַסְסְבִּינָה
תָּסַבוּ	תוּסַבוּ	תִּסְתַּוְּבֻוּ	תָּסַסְסֻוּ
תָּסַבְינָה		תִּסְתַּוְּבִיבְנָה	תָּסַסְסְבִּינָה
נָסַב	נוּסַב	נִסְתַּוְּבַב	נָסַסְדָּה
הִסָּב		הִסְתַּוְּבַב	סָבַסְדָּה
הִסְבִּי	wanting	הִסְתַּוְּבִי	סָבַסְבִּי
הִסְבִּי		הִסְתַּוְּבִי	סָבַסְבִּי
הִסְבִּינָה		הִסְתַּוְּבִינָה	סָבַסְבִּינָה
מִסָּב		מִסְתַּוְּבַב	מִסָּסְדָּה
	מוּסָב		



XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקוּם	קוּמִים	קוּמִים
3 f.	קָמְהָ	נָקוּמְהָ	קוּמְמָה	קוּמְמָה
2 m.	קָמִיתָ	נָקוּמִיתָ	קוּמְמִיתָ	קוּמְמִיתָ
2 f.	קָמִיתְּ	נָקוּמִיתְּ	קוּמְמִיתְּ	קוּמְמִיתְּ
1 c.	קָמִיתִי	נָקוּמִיתִי	קוּמְמִיתִי	קוּמְמִיתִי
Plur. 3 c.	קָמוּ	נָקוּמוּ	קוּמְמוּ	קוּמְמוּ
2 m.	קָמְתֶם	נָקוּמְתֶם	קוּמְמֶתֶם	קוּמְמֶתֶם
2 f.	קָמְתֶיךָ	נָקוּמְתֶיךָ	קוּמְמֶיךָ	קוּמְמֶיךָ
1 c.	קָמְנוּ	נָקוּמוּנוּ	קוּמְמוּנוּ	קוּמְמוּנוּ
INFIN. <i>Absol.</i>	קוּם	הִקּוּם		
<i>Constr.</i>	קוּם	הִקּוּם	קוּמִים	
FUT. 3 m.	יִקּוּם	יִקּוּם	יִקּוּמִים	יִקּוּמִים
3 f.	תִּקּוּם	תִּקּוּם	תִּקּוּמִים	תִּקּוּמִים
2 m.	תִּקּוּם	תִּקּוּם	תִּקּוּמִים	תִּקּוּמִים
2 f.	תִּקּוּמִי	תִּקּוּמִי	תִּקּוּמְמִי	תִּקּוּמְמִי
1 c.	אִקּוּם	אִקּוּם	אִקּוּמִים	אִקּוּמִים
Plur. 3 m.	יִקּוּמוּ	יִקּוּמוּ	יִקּוּמוּמוּ	יִקּוּמוּמוּ
3 f.	תִּקּוּמְיָנָה	תִּקּוּמְיָנָה	תִּקּוּמְמִינָה	תִּקּוּמְמִינָה
2 m.	תִּקּוּמוּ	תִּקּוּמוּ	תִּקּוּמוּמוּ	תִּקּוּמוּמוּ
2 f.	תִּקּוּמְיָנָה	תִּקּוּמְיָנָה	תִּקּוּמְמִינָה	תִּקּוּמְמִינָה
1 c.	נִקּוּם	נִקּוּם	נִקּוּמִים	נִקּוּמִים
IMPER. 2 m.	קוּם	הִקּוּם	קוּמִים	
2 f.	קוּמִי	הִקּוּמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקּוּמוּ	קוּמוּמוּ	
2 f.	קָמְנָה	הִקּוּמְנָה	קוּמְמִינָה	
PART. <i>Act.</i>	קָם		מִקּוּמִים	
<i>Pass.</i>	קוּם	נִקּוּם		מִקּוּמִים



XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נִשְׁבְּבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נִשְׁבַּבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
<i>Constr.</i>	שָׁבַח	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָבוֹשׁ
FUT. 3 m.	יָשׁוּב	יִשְׁבַּב	יִהְיֶיב	יִשְׁבַּב	יִיבֹשׁ
3 f.	תָּשׁוּב	תִּשְׁבְּב	תִּהְיֶיב	תִּשְׁבְּב	תִּיבֹשׁ
2 m.	תָּשׁוּב	תִּשְׁבְּב	תִּהְיֶיב	תִּשְׁבְּב	תִּיבֹשׁ
2 f.	תִּשְׁבְּבִי	תִּשְׁבְּבִי	תִּהְיֶיבִי	תִּשְׁבְּבִי	תִּיבֹשְׁבִי
1 c.	אָשׁוּב	אִשְׁבַּב	אִהְיֶיב	אִשְׁבַּב	אִיבֹשׁ
Plur. 3 m.	יָשׁוּבוּ	יִשְׁבְּבוּ	יִהְיֶיבוּ	יִשְׁבְּבוּ	יִיבֹשׁוּ
3 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּשְׁבְּבוּ	תִּיבֹשְׁבוּ
2 m.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּשְׁבְּבוּ	תִּיבֹשְׁבוּ
2 f.	תִּשְׁבְּבוּ	תִּשְׁבְּבוּ	תִּהְיֶיבוּ	תִּשְׁבְּבוּ	תִּיבֹשְׁבוּ
1 c.	נָשׁוּב	נִשְׁבַּב	נִהְיֶיב	נִשְׁבַּב	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשִׁיב	הוֹשִׁיב		יָבוֹשׁ
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבוֹשְׁבִי
Plur. 2 m.	שִׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבוֹשׁוּ
2 f.	שְׁבֹה	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבוֹשְׁבוּ
PART. <i>Act.</i>	יָשׁוּב		מוֹשִׁיב		יָבוֹשׁ
<i>Pass.</i>	יָשׁוּב	נוֹשֵׁב		מוֹשַׁב	יָבוֹשׁ



XV. PARADIGM OF LAMEDII ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIIPHIL.	HIITHPAEL.
PRET. 3 m.	כָּתַבְתִּי	כָּתַבְתָּ	כָּתַבְתִּי	כָּתַבְתָּ	כָּתַבְתָּ
3 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
2 m.	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ	כָּתַבְתָּ
2 f.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
1 c.	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ	כָּתַבְתְּ
Plur. 3 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 m.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
2 f.	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן	כָּתַבְתֶּן
1 c.	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם	כָּתַבְתֶּם
INFIN. <i>Absol.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
<i>Constr.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
FUT. 3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
3 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
1 c.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
Plur. 3 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
3 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 m.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
2 f.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
1 c.	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב	יִכְתֹּב
IMPER. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
Plur. 2 m.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
2 f.	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
PART. <i>Act.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב
<i>Pass.</i>	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב	כָּתוּב



	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בִּלְהָה
3 f.	בִּבְלָתָהּ	נִבְלָתָהּ	בִּבְלָתָהּ
2 m.	בָּלִיתָ	נִבְלִיתָ	בִּבְלִיתָ
2 f.	בִּבְלִיתְךָ	נִבְלִיתְךָ	בִּבְלִיתְךָ
1 c.	בָּלִיתִי	נִבְלִיתִי	בִּבְלִיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בִּבְלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בִּבְלִיתֶם
2 f.	בִּבְלִיתְכֶם	נִבְלִיתְכֶם	בִּבְלִיתְכֶם
1 c.	בָּלִינוּ	נִבְלִינוּ	בִּבְלִינוּ
INFIN. Absol.	בָּלֵה	נִבְלֵה	בִּבְלֵה
Constr.	בִּלְוֹת	הַבְּלוֹת	בִּבְלוֹת
FUT. 3 m.	יִבְלֶה	יִנְבְּלֶה	יִבְלֶה
3 f.	תִּבְלֶהָ	תִּנְבְּלֶהָ	תִּבְלֶהָ
2 m.	תִּבְלֶהָ	תִּנְבְּלֶהָ	תִּבְלֶהָ
2 f.	תִּבְלִי	תִּנְבְּלִי	תִּבְלִי
1 c.	אֶבְלֶה	אֶנְבְּלֶה	אֶבְלֶה
Plur. 3 m.	יִבְלוּ	יִנְבְּלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּנְבְּלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּנְבְּלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּנְבְּלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִנְבְּלֶה	נִבְלֶה
IMPER. 2 m.	בִּלֵּה	הַבְּלֵה	בִּבְלֵה
2 f.	בִּלִּי	הַבְּלִי	בִּבְלִי
Plur. 2 m.	בָּלוּ	הַבְּלוּ	בִּבְלוּ
2 f.	בִּבְלִינָה	הַבְּבִלִינָה	בִּבְלִינָה
PART. Act.	בֹּלֵה		בִּבְלֵה
Pass.	בְּלוּי	נִבְלֵה	

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלְתָּה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתְּם	הִגְלִיתְּם	הִגְלִיתְּם	הִתְגַּלִּיתְּם
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
(גָּלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
גָּלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
יִגְלֶה	יִגְלֶה	יִגְלֶה	יִתְגַּלֶּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
תִּגְלֶה	תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה
יִגְלֶי	יִגְלֶי	יִגְלֶי	יִתְגַּלֶּי
אִגְלֶה	אִגְלֶה	אִגְלֶה	אִתְגַּלֶּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּתְגַּלֶּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלֶינָה	תִּגְלֶינָה	תִּגְלֶינָה	תִּתְגַּלֶּינָה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
	הִגְלָה		הִתְגַּלָּה
wanting	הִגְלֶי	wanting	הִתְגַּלֶּי
	הִגְלוּ		הִתְגַּלוּ
	הִגְלֶינָה		הִתְגַּלֶּינָה
	מִגְלָה		מִתְגַּלָּה
מִגְלָה		מִגְלָה	

I. Nouns which suffer a change in the vowels only.

i. With Kamets or Tsere in the penult.

SING. Abs.	אָדוֹן master	Const.	אָדוֹן	PL. Abs.	אָדוֹנִים	Const.	אָדוֹנַי
	זָכוֹן memorial		זָכוֹן		זָכוֹנִים		זָכוֹנַי
	מְלִיצִי interpreter		מְלִיצִי		מְלִיצִים		מְלִיצֵי
Masc	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גָּדוֹלִים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָּה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables.

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֹד	PL. Abs.	כְּבֹדִים	Const.	כְּבֹדַי
Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטַי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטַלָּה or קָטַלְתְּ	Masc.	קָטַלִּים	Fem.	קָטַלוֹת
	מְקַטֵּל Piel part.		מְקַטֵּלָּה or מְקַטֵּלְתְּ		מְקַטֵּלִים		מְקַטֵּלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּג fish	Const.	דָּג	PL. Abs.	דָּגִים	Const.	דָּגַי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דָּבָרִים		דָּבָרַי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנַי
	לֵבָב heart		לֵבָב		לֵבָבִים		לֵבָבַי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטַל Niph. part.		נִקְטַלָּה or נִקְטַלְתְּ		נִקְטַלִּים		נִקְטַלוֹת

iv. With final ה.

SING. Abs.	מַרְאֵה	appearance	Const.	מַרְאֵה	PL.	Abs.	מַרְאִים	Const.	מַרְאֵי
	קִנְיָה	reed		קִנְיָה		קִנְיִים		קִנְיֵי	
Masc.	יָפֵה	fair	Fem.	יָפֵה	Masc.	יָפִים	Fem.	יָפֹת	

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכֵי
	סֹתֵר	covert		סֹתֵר		סֹתָרִים		סֹתָרֵי	
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמֵי	
	בַּעַל	lord		בַּעַל		בַּעָלִים		בַּעָלֵי	
	מָוֶת	death		מָוֶת		מָוֹתִים		מָוֹתֵי	
	עֵין	eye		עֵין	DUAL.	עֵינִים		עֵינֵי	
	רֶגֶל	foot		רֶגֶל		רַגְלִים		רַגְלֵי	
	אָזֶן	ear		אָזֶן		אָזְנִים		אָזְנֵי	

II. Nouns which double their final consonant.

SING. Abs.	גַּמַּל	camel	Const.	גַּמַּל	PL.	Abs.	גַּמְלִים	Const.	גַּמְלֵי
	גַּן	garden		גַּן		גַּנִּים		גַּנֵּי	
	חֻק	statute		חֻק		חֻקִּים		חֻקֵּי	
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנִים		שֵׁנֵי	
Masc.	קָטָן	small	Fem.	קַטְנָה	PL. Masc.	קַטְנִים	Fem.	קַטְנֹת	
	עֵמֶק	deep		עֵמֶק		עֵמָקִים		עֵמָקֹת	
Abs.	עִבְרִי	Hebrew	Const.	עִבְרִי	PL. Abs.	עִבְרָיוִם or עִבְרִים	Const.	עִבְרֵי	
Masc.	טָרֵי	fresh	Fem.	טַרְיָה	Masc.	טַרְיִים		טַרְיֹת	

III. Other nouns suffer no change.

SING. Abs.	מַלְבּוּשׁ	garment	Const.	מַלְבּוּשׁ	PL. Abs.	מַלְבּוּשִׁים	Const.	מַלְבּוּשֵׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מַקְטִיל	Hiph. part.		מַקְטִילָה or מַקְטִילַת		מַקְטִילִים		מַקְטִילֵי



*Nouns with the feminine ending ה.*

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה fish	Const.	דְּגָתָהּ	PL. Abs.	דְּגָוֹת	Const.	דְּגָוֹתָהּ
	נִקְמָה vengeance		נִקְמָתָהּ		נִקְמוֹת		נִקְמוֹתָהּ
	עֲצוּזָה counsel		עֲצוּזָתָהּ		עֲצוּזוֹת		עֲצוּזוֹתָהּ
	שִׁפְהָ lip		שִׁפְתָּהּ	DUAL.	שִׁפְתָּיִם		שִׁפְתָּי

ii. From Segholates.

SING. Abs.	מַלְכָּה queen	Const.	מַלְכָּתָהּ	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹתָהּ
	סִתְרָה covert		סִתְרָתָהּ		סִתְרוֹת		סִתְרוֹתָהּ
	עֲצָמָה strength		עֲצָמָתָהּ		עֲצָמוֹת		עֲצָמוֹתָהּ

iii. All others.

SING. Abs.	גַּנְּחָה garden	Const.	גַּנְּחָתָהּ	PL. Abs.	גַּנְּחוֹת	Const.	גַּנְּחוֹתָהּ
	יְשׁוּעָה salvation		יְשׁוּעָתָהּ		יְשׁוּעוֹת		יְשׁוּעוֹתָהּ

*Nouns with the feminine ending ת.*

SING. Abs.	מִשְׁמֶרֶת observance	Const.	מִשְׁמֶרֶתָהּ	PL. Abs.	מִשְׁמֵרוֹת	Const.	מִשְׁמֵרוֹתָהּ
	יוֹנְקָת suckler		יוֹנְקָתָהּ		יוֹנְקוֹת		יוֹנְקוֹתָהּ
	גִּלְגֻּלֹּת skull		גִּלְגֻּלֹּתָהּ		גִּלְגֻּלוֹת		גִּלְגֻּלוֹתָהּ
	עִבְרִיַּת Hebrew-woman		עִבְרִיַּתָּהּ		עִבְרִיּוֹת		עִבְרִיּוֹתָהּ
	מַלְכוּת kingdom		מַלְכוּתָהּ		מַלְכוּוֹת		מַלְכוּוֹתָהּ

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מַלְכָּתִי	“	יָדִי
2 m. thy	“	לֵבְבְּךָ	“	מֶלְכְּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
2 f. thy	“	לֵבְבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכָּתֶיךָ	“	יָדְךָ
3 m. his	“	לֵבָבוֹ	“	מֶלְכוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
3 f. her	“	לֵבְבָהּ	“	מֶלְכָּהּ	“	מַלְכָּתֶיהָ	“	יָדָהּ
<i>Plur.</i> 1 c. our	“	לֵבָבֵנוּ	“	מֶלְכֵנוּ	“	מַלְכָּתֵנוּ	“	יָדֵנוּ
2 m. your	“	לֵבְבְּכֶם	“	מֶלְכְּכֶם	“	מַלְכָּתְכֶם	“	יָדְכֶם
2 f. your	“	לֵבְבֵיכֶן	“	מֶלְכֵיכֶן	“	מַלְכָּתֵיכֶן	“	יָדְכֶן
3 m. their	“	לֵבָבָם	“	מֶלְכָּם	“	מַלְכָּתָם	“	יָדָם
3 f. their	“	לֵבְבֵיהֶן	“	מֶלְכֵיהֶן	“	מַלְכָּתֵיהֶן	“	יָדֵיהֶן

PLURAL.

DUAL.

	hearts	לֵבָבִים	kings	מְלָכִים	queens	מַלְכוֹת	hands	יָדַיִם
<i>Const.</i>		לֵבָבִי		מְלָכִי		מַלְכוֹת		יָדַי
<i>Sing.</i> 1 c. my	“	לֵבָבִי	“	מְלָכִי	“	מַלְכוֹתִי	“	יָדַי
2 m. thy	“	לֵבְבֶיךָ	“	מְלָכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדְיָךָ
2 f. thy	“	לֵבְבֵיךָ	“	מְלָכֵיךָ	“	מַלְכוֹתֶיךָ	“	יָדְיָךָ
3 m. his	“	לֵבָבוֹ	“	מְלָכָיו	“	מַלְכוֹתָיו	“	יָדָיו
3 f. her	“	לֵבְבֶיהָ	“	מְלָכֶיהָ	“	מַלְכוֹתֶיהָ	“	יָדָיהָ
<i>Plur.</i> 1 c. our	“	לֵבָבֵינוּ	“	מְלָכֵינוּ	“	מַלְכוֹתֵינוּ	“	יָדֵינוּ
2 m. your	“	לֵבְבֵיכֶם	“	מְלָכֵיכֶם	“	מַלְכוֹתֵיכֶם	“	יָדֵיכֶם
2 f. your	“	לֵבְבֵיכֶן	“	מְלָכֵיכֶן	“	מַלְכוֹתֵיכֶן	“	יָדֵיכֶן
3 m. their	“	לֵבְבֵיהֶם	“	מְלָכֵיהֶם	“	מַלְכוֹתֵיהֶם	“	יָדֵיהֶם
3 f. their	“	לֵבְבֵיהֶן	“	מְלָכֵיהֶן	“	מַלְכוֹתֵיהֶן	“	יָדֵיהֶן

## CARDINALS.

## MASCULINE.

Absol. Constr.

One	אֶחָד	אֶחָד
Two	שְׁנַיִם	שְׁנַיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁת
Four	אַרְבָּעָה	אַרְבַּעַת
Five	חֲמִשָּׁה	חֲמִשָּׁת
Six	שֵׁשׁ	שֵׁשֶׁת
Seven	שִׁבְעָה	שִׁבְעַת
Eight	שְׁמֹנֶה	שְׁמֹנַת
Nine	תְּשֻׁעָה	תְּשֻׁעַת
Ten	עֶשְׂרֵה	עֶשְׂרֵת
Eleven	{ עֶשְׂרִי	אֶחָד
		עֶשְׂרִי
Twelve	{ עֶשְׂרִי	שְׁנַיִם
		עֶשְׂרִי
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה
Fourteen	עֶשְׂרִי	אַרְבָּעָה
Fifteen	עֶשְׂרִי	חֲמִשָּׁה
Sixteen	עֶשְׂרִי	שֵׁשׁ
Seventeen	עֶשְׂרִי	שִׁבְעָה
Eighteen	עֶשְׂרִי	שְׁמֹנֶה
Nineteen	עֶשְׂרִי	תְּשֻׁעָה

## FEMININE.

Absol. Constr.

אֶחָת	אֶחָת
שְׁתַּיִם	שְׁתַּיִ
שְׁלוֹשׁ	שְׁלוֹשׁ
אַרְבַּע	אַרְבַּע
חֲמִשׁ	חֲמִשׁ
שֵׁשׁ	שֵׁשׁ
שִׁבַּע	שִׁבַּע
שְׁמוֹנֶה	שְׁמוֹנֶה
תְּשֻׁעַ	תְּשֻׁעַ
עֶשְׂרִי	עֶשְׂרִי
אֶחָת	אֶחָת
עֶשְׂרִי	עֶשְׂרִי
שְׁתַּיִם	שְׁתַּיִם
שְׁתַּיִ	שְׁתַּיִ
שְׁלוֹשׁ	שְׁלוֹשׁ
אַרְבַּע	אַרְבַּע
חֲמִשׁ	חֲמִשׁ
שֵׁשׁ	שֵׁשׁ
שִׁבַּע	שִׁבַּע
שְׁמוֹנֶה	שְׁמוֹנֶה
תְּשֻׁעַ	תְּשֻׁעַ

Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסִים	One hundred	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אַלְפָּה
Fifty	חֲמִשִּׁים	Ninety	תְּשֻׁעִים	Ten thousand	רְבֹּא

## ORDINALS.

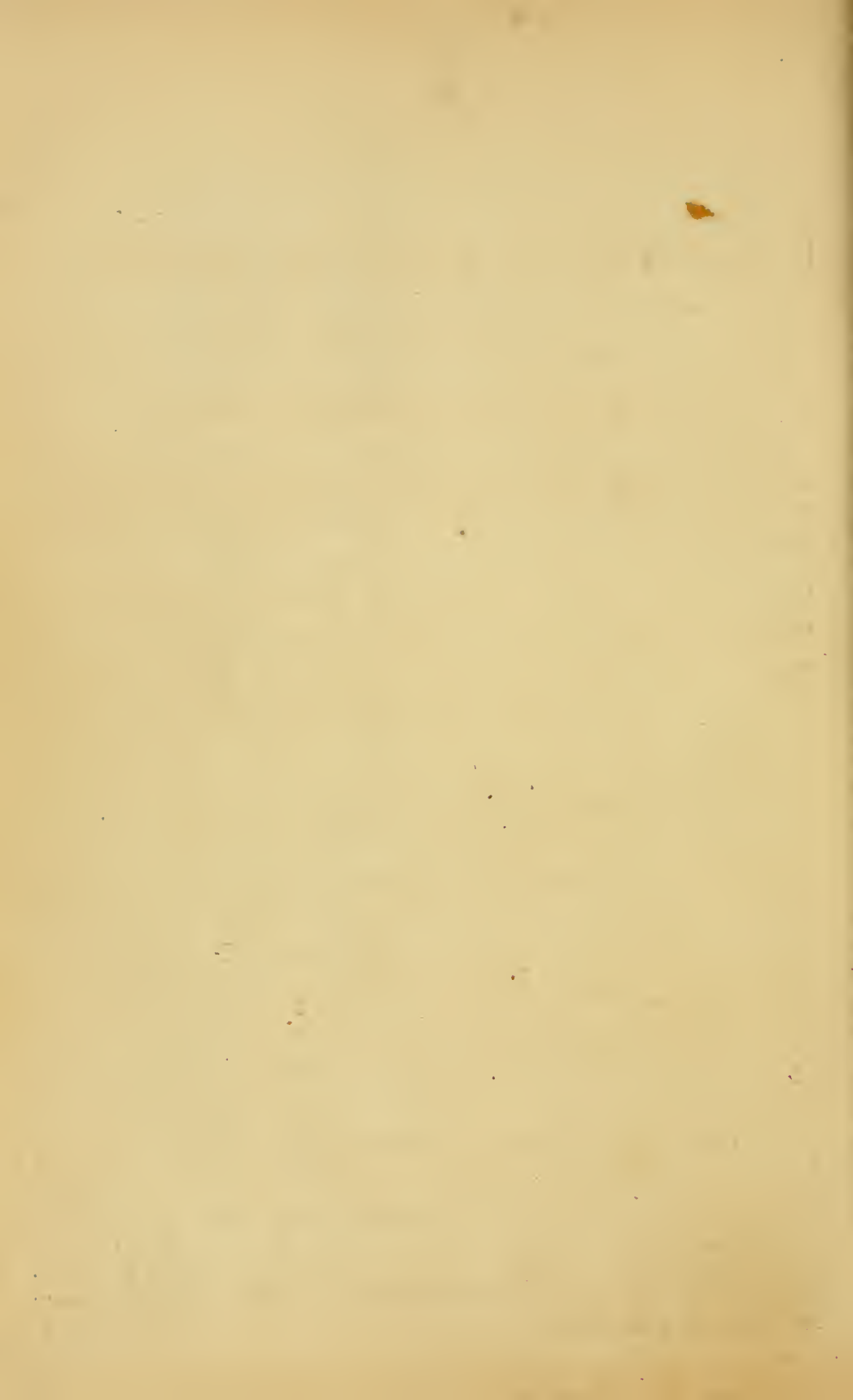
First	רֵאשִׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִינִי
Second	שְׁנַיִ	Sixth	שֵׁשִׁי	Ninth	תְּשֻׁעִי
Third	שְׁלִישִׁי	Seventh	שִׁבְעִי	Tenth	עֶשְׂרִי
Fourth	רְבִיעִי				

## XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	∴	∴	}	∴ (∴) ∴	∴	∴ (∴) (∴) <sup>9</sup>	}	∴ (∴) <sup>9</sup> (∴) ∴
	∴	∴						
	∴	∴	∴	∴ (∴)	∴	∴ (∴) (∴) <sup>9</sup>		
SECONDARY SECTIONS.			∴	∴	∴ (∴)	∴ (∴) (∴) <sup>9</sup>	}	∴ (∴) <sup>9</sup> (∴) ∴
			∴					
					∴	∴ (∴) ∴ (∴)		
UNUSUAL SECTIONS.					∴		}	∴ ∴ ∴ ∴ ∴
					∴			

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhiri is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.





# LESSONS IN READING HEBREW.

## 1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּבֵית וּבְשָׂדֶה : מִיָּם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :  
חֹשֶׁךְ וְלֹא אֹרֶךְ : לָחֶם מִן־הַשָּׁמַיִם : הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :  
מֵעָרֵב עַד בֶּקֶר : לָחֶם וּבָשָׂר בִּבְקָר וְלָחֶם וּבָשָׂר בְּעָרֵב : מִבְּקָר  
לְעָרֵב : שֶׁמֶשׁ לְאֹרֶךְ בַּיּוֹם יָרֵחַ וְכּוֹכָבִים לְאֹרֶךְ בַּלַּיְלָה :

## 2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה יְהוּהָ *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, אֱתָהּ הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah, is Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָהּ *between me and thee*.



REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus לְמַשֵּׁל, בְּמַשֵּׁל not לְמַשׁוֹל, בְּמַשׁוֹל.

יִהְיֶה גְדֻלַּת מְאֹד הוֹד וְהִדָּר לְבִשְׁתָּ : אֶת־הַדָּלֶת סָגְרוּ : <sup>1</sup> הַדְּבָקָה  
 בָּהּ : בָּהֶם דְּבַק : דְּבָקוֹ בָּהּ : לֹא־שָׁמְרֵנוּ אֶת־הַמְצֻנָּה : נָתַן לוֹ לְסֵף  
 וְכֻלִּים לְשֹׁמֵר : לֹא־מְשַׁלֵּת בָּם : שְׂבָחָה הָאָרֶץ שִׁבְתָּ לַיהוָה : שְׁכַנְתָּ  
 בַּשָּׂדֶה : סָגַרְתָּ הַדָּלֶת וְנִצַּקְתָּ עַל פְּלֵי־הַפְּלִים הָאֵלֶּה : שָׁמַרְתָּ אֶת־  
 הַיּוֹם הַזֶּה : שָׁמַר אֶת־פְּלֵי־הַמְצֻנָּה : אָצַק לְבִשְׁתִּי : שָׁמַרְתָּם אֶת־הַשִּׁבְתָּ  
 כִּי קָדֵשׁ הוּא לָכֶם :

<sup>1</sup> דְּבַק is followed by בְּ, the usual Hebrew phrase being *to cleave* or *adhere in*, where the English idiom requires *to cleave to*. Daghesch-forte conjunctive in בְּ, § 13. 4.

<sup>2</sup> מְשַׁל is also followed by בְּ, where our idiom requires *to rule over*.

## 5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נִקְטַלְתָּ, נִקְטַלְוּ, נִקְטַלְנוּ, נִקְטַלְתֶּם, נִקְטַלְתֶּן, נִקְטַלְתִּי, נִקְטַלְתֶּי, נִקְטַלְתֶּם, נִקְטַלְתֶּן.

קִטְלְתִּי, קִטְלְתֶי, קִטְלְתָה, קִטְלְתֶה, קִטְלְנוּ, קִטְלְתֶם, קִטְלְתֶן, קִטְלְתִּי, קִטְלְתֶי, קִטְלְתֶם, קִטְלְתֶן, קִטְלְתִּי, קִטְלְתֶי, קִטְלְתֶם, קִטְלְתֶן.

REMARK 6. The sign of the definite object אֵת becomes אֶת before grave suffixes and אֹת before light suffixes, § 66. 3, thus אֹתִי, אֶתְכֶם; with the 3 m. s. suffix it is אֹתוֹ, with 3 f. s. אֶתָּה, § 29. 4.

לֹא נִבְדְּלוּ : נִכְבְּשָׁה הָאָרֶץ לְפָנֵינוּ : קִבְּצָתִי אֶתְכֶם וְנִקְדַּשְׁתִּי בָכֶם  
 וַיִּדְעֶתֶם כִּי־אֲנִי יְהוָה : סָגַר פְּלֵי־בַיִת : אֶת־אֲלֻעָזָר קִדְּשׁוּ לְשֹׁמֵר אֶת־





9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence **את אשר** means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יִזְכֶּה הוּא וְהוּא מִשַׁל בְּכֹל־הָאָרֶץ : בַּיּוֹם הַהוּא תִּשְׁפֹּת : מִעָרֵב עַד־עָרֵב  
 תִּשְׁבֹּתוּ : יוֹם וְלַיְלָה לֹא יִשְׁבֹּתוּ : וְעַתָּה יִהְיֶה שְׁמֹר אֶת אֲשֶׁר הִפְרַתָּ :  
 תִּשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת : יִהְיֶה שְׂכֵן בְּצִיּוֹן : יִהְיֶה הַשְּׂכֵן בְּצִיּוֹן :  
 שְׂכֵן בְּאֶרֶץ : שְׂכֵנוֹ בְּסֻלַּע : הַשְּׂעִיר הַזֶּה סְגוּר : וּבַעַת הַהוּא פְּלִשְׁתִּים  
 מִשָּׁלִים בְּיִשְׂרָאֵל : לֹא־אֶמְשַׁל אֲנִי בָכֶם יִהְיֶה וּמִשַׁל בָּכֶם : תִּלְבְּשִׁי שָׂרִי :  
 כֵּן תִּלְבְּשֶׁנָּה הַבְּתוּלָת :

## 8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נִקְטָל , הִקְטִיל , הִקְטִילָה , הִקְטִילוּ , הִקְטִילוּ , הִקְטִילוּ (2) , אִקְטִיל ,  
 וְקִטְל , תִּקְטְלוּ , וְקִטְלוּ , תִּקְטְלוּ , וְקִטְלוּ (2) .

קִטְל , מִקְטִיל , קִטְלָה , תִּקְטְלוּ , אִקְטִיל , נִקְטָל , וְקִטְלוּ , תִּקְטְלוּ ,  
 תִּקְטָל (2) , וְקִטְל , מִקְטִיל , קִטְלוּ , קִטְלוּ , תִּקְטְלוּ .

REMARK 10. The infinitive with or without the preposition **ל** may be the subject of a sentence, as **לֹא לָהּ לְהִקְטִיר** *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus **הוּא אשר** *he is the one who* or *that is the thing which*.

הִבְדִּילוּ מִן הָעֵדָה הַזֹּאת : הַשְּׂעִיר לֹא־יִסְגֹּר עַד־הָעָרֵב : הַסְּגֹר בְּפִיחַ :  
 וַיְרִיחוּ מִסְגָּרָת : הוּא אֲשֶׁר־דִּבֶּר יְהוָה בָּכֶם אֲקַדֵּשׁ וְעַל־פָּנָי כָּל־הָעַם  
 אֲקַבֵּד : נִדְעוּ הַגּוֹיִם כִּי אֲנִי יְהוָה מְקַדֵּשׁ אֶת־יִשְׂרָאֵל : לֹא־לָהּ לְהִקְטִיר  
 לַיהוָה כִּי לַפְּהִיּוֹת הַמְקַדְּשִׁים לְהִקְטִיר : הַשְּׂמֹר לָהּ פֶּן־תִּדְבֹּר עִסְיֵי־עַלְב

מְטוֹב עַד־רָע: הַשְּׁמֵרוּ לָכֶם פֶּן־תִּשְׁכַּחוּ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם: אֲמַרְתִּי כִּבֹּד אֶכְבֵּד אֹתָהּ וְהִנֵּה מִנַּע אֹתָהּ יְהוָה מִכְּבוֹד:

9 a. HIPHIL, HOPIAL, AND HITHPAEL FUTURES, ETC.  
§ 38.

Analyze and translate:—

תִּתְקַטְּלוּ, נִקְטִיל, אֶקְטֹל, תִּקְטְלוּ, תִּתְקַטְּלוּ (2), יִתְקַטֵּל, תִּתְקַטְּלוּ (2), יִקְטֹלוּ, תִּקְטְלוּ, תִּתְקַטְּלוּ, יִקְטֹלוּ, תִּקְטְלוּ, תִּתְקַטְּלוּ (2), יִקְטֹלוּ, תִּקְטְלוּ, תִּתְקַטְּלוּ (2).

אֲנִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַכֹּהֲנִים אֲלֹפִישׁ יִשָּׁע: וְגַם הַכֹּהֲנִים יִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקַדְּשׁוּ אֶת־הַבַּיִת הַזֶּה: וְעַתָּה הַשְׁפִּילוּ: לֹא־תִכְרִית חֹסֵד יַעֲמֵם הַבַּיִת הַזֶּה עַד עוֹלָם: פֹּה אֲמַר יְהוָה אֲנִי מִשְׁבִּית מִן־הַמָּקוֹם הַזֶּה שִׁשֹּׁן וְשִׁמְחָה: וְנִמְלִיכוּ אֹתוֹ עַל־כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלָה לִיהוָה: הַמִּשְׁחִית אֹתָהּ אֵת כָּל־הַשָּׂאֲרִית: מִשְׁחָתִים אֲנַחֲנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה הַצְּעָקָה לִפְנֵי יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטלני (5), קטלנה (2), נקטלתם, הקטלו (2),  
הקטלת (4), יקטיל, התקטלנו, התקטלנה, התקטלת (2), קטול (2),  
הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4),  
יקטילו, הקטילנה, הקטלני, תקטלנה (12), קטלנו (3), תקטל (10),  
מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2),  
תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),  
אתקטל, תקטילני, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תקטילו,  
התקטלתם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7),  
תתקטלנה (2), התקטלו (2), הקטלנו (2), נקטלתי, קטלני (2),  
נקטלתן, קטלת (6), יקטלו (5), הקטילני, הקטלתן (2).



יחַקְטִלוּ , קטל (11) , קטלה (3) , נקטלו , הקטלתי (2) , קטלתם (3) ,  
 התקטלתי , התקטלתי , תקטיל (2) , התקטלתן , התקטילי .

### 10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תִסְגֵּר *thou shalt not deliver*, אל תִסְגֵּר *deliver not*.

בָּגַעַה הַיָּד וַתִּדְבֹק הַיָּד אֶל־הַחֹרֵב: וַיְהִי־הָ עָתָּה בָּרָד וַיִּמְטֵר יְהוָה  
 בָּרָד עַל־הָאָרֶץ: וּמִרְדֵּי יָדַע אֶת־הַכֹּל וַיִּקְרַע מִרְדֵּי אֶת־הַבְּגָדִים  
 אֲשֶׁר לוֹ וַיִּלְבָּשׁ שֵׁק וְאָפֵר וַיִּזְעַק זָעָקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּגָדִים  
 לְהַלְבֹּשׁ אֶת־מִרְדֵּי וְלֹא קָבַל: וַיְבָרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיְרַשְׁתָּם  
 אֲתָם וַיִּשְׁבֹּת בְּאָרֶץ: אֶת־אֲהֶרֶן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַיְרַחֲצֵה אֹתוֹ בַּמַּיִם  
 וַלְקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֲהֶרֶן אֶת־הַכֹּהֵנֹת וַלְקַחְתָּ אֶת־הַשִּׁמֹן  
 וַיִּצְקֵתָ עַל הָרֹאשׁ וּמִשְׁחָתָ אֹתוֹ: אֶל־תִּשְׁכַּח עִמָּה רַע: קָרֵב עַד־הַנֶּזֶחַ  
 וְאִדְבָּרָה: שְׁמֶרֶה־זֹאת לְעוֹלָם:

### 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

*a.* Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַלְוּ *he killed him* is composed of קָטַל 3 masc. sing. pret. and וָ for הוּ suffix of 3 masc. sing. with vowel of union



(ו), and is equivalent to קָטַל אִתּוֹ; קָטַלְתָּהּ *she killed her* is for קָטַלְתָּהּ, which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ה before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ אִתָּהּ.

Analyze and translate:—

קָטַלְתָּ, קָטַלְתָּנִי, קָטַלְתָּם, קָטַלְתָּן, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּם, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ, קָטַלְתָּהּ.

\* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus קָטַלְתָּהּ means either *he caused him to kill* or *he caused to kill him*; קָטַלְתָּם הַלְבָשְׁתָּם פְּתוֹת *thou hast caused them to put on tunics*, but קָטַלְתָּם אֶת־אֵלְעָזָר *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הקטילני , הקטלתיה , הקטיליה , הקטלתיו (2) , הקטילתי ,  
הקטיליהו , הקטלניה , הקטילתה , הקטלתיה (2) , הקטלתו ,  
קטלני , קטלתיו , קטלנים , קטלתכם , קטלתם , קטלתיו , קטלתיו ,  
קטלום , קטלתים (2) .

גהלתו , גהליהו , גהלוני , גהלני , גהלתו , גהלתי , סגלני ,  
שבלתי , שבלתה , קדשתי , קדשתי , קדשתי , קדשתי , הקדשתי ,  
הקדשתי , הקדשתי (2) , השבתי , השבתי .

אין לה אב ואם ולקחה מרדכי<sup>1</sup> לו לבת: ויספר להם חמן את  
כל-<sup>2</sup>אשר גדלו המלך: הנה אנכי עמו ושמתיה ככל אשר דברתי  
לך: שפתי רעב וחייה ושפלי: הבגדים ילבש ורחץ במים וילבשם  
ולקח מן הדם ונתן על-המזבח וקדשו: הלבישו הבגדים: הלבישתי  
הקנת: המלחמה הדביקהה: אטה הבדלתם לה<sup>3</sup> כאשר דברתי אנכי  
:יהיה<sup>4</sup>

<sup>1</sup> To himself, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

<sup>2</sup> Used adverbially, *hōv*.

<sup>3</sup> See § 29. 3.

<sup>4</sup> § See 23. 3.

## 12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. ישלחני not ישלחני from השלח , and ישלחני from שלח .

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.



וַאֲכַבְדֶּהוּ: וַיִּשְׁפֹּם בַּבֶּקֶר וַיִּשְׁלַחֶהָ: אָמַר אֶל־תִּשְׁחִיתֶהוּ כִּי בָרַכָה בּוֹ:  
 רַחֲמִים יִהְיֶה לֹא יִשְׁחִיתָהּ וְלֹא יִשְׁפַח אֶת־חֲבֵרֹת אֲשֶׁר נִשְׁבַּע לָכֶם:  
 מִה־אֲנֹשׁ כִּי תִזְכְּרֶנּוּ וְכַבּוֹד וְהַדָּר תִּעֲטְרֶהוּ וְתִמְשִׁילֶהוּ בְּכָל־הָאָרֶץ:  
 לָקַח אֹתוֹ וַיִּמְלִיכֶהוּ עַל־יִשְׂרָאֵל: וְאֶרְחֻצֶּה בְּמִים וְאֶלְפִישֶׁה: יִלְבָּשֶׂהוּ  
 בְּגָדִים:

### c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, הָ קָטַלְהָ *thy killing* or *to kill thee*, הָ קָטַלְהָ *thy causing to kill, to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְנוּ (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְךָ,  
 קָטַלְנִי (2), קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה.  
<sup>1</sup> קָטַלְי (2), קָטַלְהָ, קָטַלְנוּ, קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְנוּ,  
 קָטַלְנוּ (2), קָטַלְהָ, קָטַלְהוּ, קָטַלְנָה (2), קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה, קָטַלְנָה.  
<sup>2</sup> קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי, קָטַלְי.

<sup>1</sup> Of the two forms here represented one has a suffix, the other has not.

<sup>2</sup> Notice the position of the accent.

אָמְרִי, אָמְרִי, אָמְרֶהָ, אָמְרֶם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),  
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנוּ (2), שְׁלַחְהָ, שְׁלַחְם, שְׁלַחְו, שְׁמַרְנִי (2),  
 שְׁמַרְם, שְׁמַרְם, שְׁמַרְהָ, שְׁמַרְהָ, שְׁמַרוּ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*



וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּדַבְרֵי עֲמֹן: וַיִּשְׁמַע יְהוָה<sup>1</sup> בְּדַבְרֵכֶם לִי: עֲתָה  
 כִּבְדִּנִי נָא לְגַד יִשְׂרָאֵל: אֲתָה דַבַּרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:  
 מִשָּׁחֹ אֲתָם: מִשָּׁחֹ הוּא כִּי־זָה הוּא: קִבְּצָנוּ מִן־הַגּוֹיִם: בְּקִבְּצֵי אֶת־  
 יִשְׂרָאֵל מִן־הַגּוֹיִם<sup>2</sup> וְנִקְדָּשְׁתִּי בָם וְיָדַעַי הַגּוֹיִם כִּי־אֲנִי יְהוָה<sup>1</sup> בְּהַקְדָּשִׁי  
 בְּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיַּבְדֵּל אֶהֱרֹן לְתַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי  
 יְהוָה:

<sup>1</sup> The initial aspirate has Daghesh-lene as though the preceding word were אֲדֹנָי § 23. 3.

<sup>2</sup> The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

### 13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה a great stone, הָאֶבֶן הַגְּדוֹלָה the great stone*, § 70. 2:

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה or הַגְּדוֹלָה הָאֶבֶן the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *הַקְטַנָּה מִמֶּנָּה thy sister young from thee*, i. e. *younger than thou*; *אֶגְדֹּל מִמֶּנָּה I will be greater than thou*.

שְׁמִיִם הַדְּשִׁים<sup>1</sup> וְאָרֶץ תְּדַשָּׂה: גּוֹיִם רַבִּים וּמְלָכִים גְּדוֹלִים: וְהָנָה  
 בְּאֵר בְּשָׂדֵת וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלָמָה תְּדַשָּׂה: הַתְּאֲנִים הַטְּבוֹת

טבות מאד וההעות רעות מאד: אלה המלכים אשר מלכו באדום  
 לפני מלך-מלך לישראל: את פל-המלכים האלה לבד: <sup>2</sup> על-מה דבר  
 יהוה <sup>3</sup> עלינו את פל-הרעה הגדולה הזאת: יהוה השליך עליהם  
 אבנים גדולות מן-השמים: הארץ הטובה אשר יהוה נתן לה: עיר  
 גדולה גבעון והיא גדולה מן-העי:

<sup>1</sup> Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

<sup>2</sup> Upon what ground, i. e. for what reason, why.

<sup>3</sup> Upon us or against us.

#### 14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but מקום הארון *the place of the ark*; יהוה הארון *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האלהים איש *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול והנורא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

בני ישראל: ארון אלהי ישראל: ארון ברית יהוה: כל פלי בית  
 האלהים הגדלים והקטנים: בוכבי השמים: הן ליהוה הַמִּים ושמי  
 השמים הארץ וכל אשר-בה: הקל קל בעקב והגדלים יחי עשו: תכבדני  
 בית השדה: אתה המלכתי עליעם רב בעפר הארץ: ויגדל המלך  
 מכל מלכי הארץ: ושב דוד בשדה פלשתים: וישפחו את-יהוה וימכר

אתם ביד מלך אדום: הלא טוב אבנה ופרפר נהרות המשק מכל<sup>1</sup> מימי  
 ישראל הלא ארחץ בהם וטהרתני:

<sup>1</sup> אמנה קרי

<sup>1</sup> The construct of מים, a reduplication of the more usual form מי.

## 15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אחר *after*, אל- *to*, על *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אחרי *after me*.

30. The article before יום *day* limits it to the present, that which is now passing, היום *to-day*, § 68. 3.

את-מצותיו תשמרו ובכלו<sup>1</sup> תשמעו ובו<sup>2</sup> תדבקון: אתה את-פריתי  
 תשמר אתה וזרעה אחריה: אבד תאבדון את-כל-המקמות אשר  
 עבדו-שם הגוים אשר אתם ירשים אתם את-אלהיהם ונתתם את-  
<sup>4</sup> מזבחתם ושבתם את-מצבתם ואשריהם תשרפון באש ואבדתם את-  
 שמם מן-המקום ההוא: והנה אנכי הולך היום בדרך כל-הארץ וידעתם  
 בכל-לבבכם ובכל-נפשכם פו לא נפל דבר אחד מכל הדברים השונים  
 אשר דבר יהוה אליהם<sup>5</sup> עליכם:

<sup>1</sup> שמע may take a direct object, or as in this instance be followed by ב

<sup>2</sup> See Lesson 4, note 1; also § 39. 3.

<sup>3</sup> § 30. 33.

<sup>4</sup> The 3 plur. suf. with fem. plur. nouns may be either ם or יהם.

<sup>5</sup> Upon the subject of, concerning.

## 16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קטל:--

עמדתם, תעמד (2), תעמדו, נעמד, אעמד, עמד (2), תחזקי,  
 נחזק, תחזקנה, תאכלו, אכל.  
 העמידו, העמידונו, נעמידהו, תעמידום, העמדת, תעמדנה,  
 נעמד.



REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is כָּל, e. g. כָּל־הַמַּיִם יִהְיֶה לְמַיִם *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as מְקוֹם אֲשֶׁר *the place which or where, etc.*

וַיִּהְיֶה יְהוָה אֱלֹהֵיהֶם לֵה אֶת־הַקָּלָה לְבָרְכָה כִּי אֶהְבֶּה יְהוָה : הַשְּׁמֵשׁ  
וְהַפֶּה לַחֲשֹׁךְ וְהַיָּרֵחַ לְדָם : וַיִּהְיֶה כָּל־הַמַּיִם לְדָם : אֲזָכְרֶנּוּ וּבִירְתִּי נֶעְבֹד  
אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם : וַיִּמְטֵר עֲלֵיהֶם מִן הַשָּׁמַיִם  
וַיִּאֲכַלְהֶם אֶת־הַמֶּן : וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה אֲכַלְתֶּם בְּמִקְוֵם  
יְהוָה : כָּל־עַצְמוֹתַי תֹּאמְרֶנָּה יְהוָה מִי כְמוֹתָ : בְּמִקְוֵם אֲשֶׁר־יֹאמֶר לְהֵם  
לֹא־עָמִי אַתֶּם וַאֲמַר לְהֵם בְּנֵי אֱלֹהֵי : וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל<sup>1</sup> וַאֲמֵן נָא  
אֲדַבְּרֶיהָ אֲשֶׁר דִּבַּרְתָּ לַעֲבָדְךָ דְּוֹד אָבִי :

° דְּבִיךָ קִרִי

<sup>1</sup> The future followed by נָא has the force of a petition or request.

<sup>2</sup> State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

## 17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל:—

קָטַלְתָּ (2), קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,  
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,  
קָטַלְתָּ, קָטַלְתָּ.

בָּרַךְ וּבְרַכְתָּ יְהוָה בְּאָרְץ אֲשֶׁר יְהוָה אֱלֹהֵיהֶם נָתַן לָהֶם : בָּרַכְתִּי נַפְשִׁי  
אֶת־יְהוָה וְאֶל־תַּשְׁבְּחֵי כָל־גַּמְלֵיהֶם : אֲבָרְכָה וְאֶגְדְּלָה שְׁמֵהּ וְאֲבָרְכָה מְבָרְכֶיהָ



וּנְבָרְכוּ בָּהּ כָּל גִּיּוֹי הָאָרֶץ: וְדַעְתִּי אֶת אֲשֶׁר-תִּבְרַךְ מִבְּרָכָה: וְעַתָּה  
 בָּרַךְ אֶת-דְּבִית עַבְדְּךָ וּמִבְרַכְתֶּךָ וְבָרַךְ לְעוֹלָם: זַעֲקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ  
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו: אֲגַבְשׁנוּ מִן-הָאָרֶץ: טָהַרְנוּ אֶת-כָּל-  
 בֵּית יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-פְּלִיּוֹ: וַיִּטְהַרוּ הַכֹּהֲנִים וַיִּטְהַרוּ אֶת-  
 הָעָם: אָמַר אֲלֵיךָ רַחֵם וְטָהַר:

## 18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, שָׁלַח, אֲשַׁלַּח, נִשְׁלַח, נִשְׁלַח, נִשְׁלַח, וְשָׁלַחַת, הַשְׁלַח  
 נִשְׁלַח, מִשְׁתַּלַּח, שְׁלַחָהּ, שְׁלַחָנִי, שְׁלַחָיו, וְשָׁלַחְתִּים.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָהַן זָרַע לְזָרַע וְלָחֵם לְאֹכֵל: בִּבְקָר זָרַע אֶת-זִרְעָה: אֶל-תִּנְגַע שְׁמָה  
 אֶת-כָּל-הָעָם: מִיִּזְוָדַע מִהֶעָוֹב לְאָדָם: וְדַעְתָּ כִּי יְהוָה שְׁלַחָנִי אֵלֶיךָ:  
 וַיֹּאמְרוּ אֵלָיו הֲיִדְעָתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת-אֲדֹנָיָה מֵעַל רֹאשֶׁךָ  
 וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי: אַתָּה שְׁלַחְתָּ: תִּלְקַח אֶל-בֵּית הַמֶּלֶךְ: אֶל-נָא  
 הַמִּנְעַם מִהֲלֶךְ אֵלָיו כִּי כִבֵּד אֶפְסָדָה מְאֹד: הַלּוֹךְ הִלְכּוּ הָעַמִּים לְמִשְׁחַח  
 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזִית מְלוֹכָה עֲלֵינוּ: אִזׁ תִּפְקַחְנָה עֵינֵי עֹרְוִים  
 וְאֲנִי תִּהְרָשִׁים תִּפְתַּחְנָה: אֶקְרַע אֶת-הַמְּלָכָה מִבֵּית דָּוִד: קָרְעוּ לְבַבְכֶם  
 וְאֶל-בְּנֵיכֶם:

\* מלכה קרי

<sup>1</sup> The plural of אָדוֹן is often used, as it is here, in a singular sense.

<sup>2</sup> פָּתַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

<sup>3</sup> תִּרַשׁ is for תִּרַשׁ and consequently does not lose its Tsere in the plural.

## 19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל:—

אָגַשׁ, נָגַשׁ (2), גָּשַׁח, גָּשַׁח, גָּשַׁח, נִגְשִׁי, נִגְשִׁי, תִּגְשֶׁה, גָּשׁ, נָגַשׁ,

נָגִישׁ , הַגֵּשׁ (2) , מְגִישׁ , הַגִּישְׁתֶּם , וְגִישׁוּ , הַגִּישׁוּ , אֲגִישׁ , מְגִישׁ ,  
 נָתַתְּ , תַּתְּ , הַגִּישְׁתִּינִי , הַגִּישְׁתִּים , הַגִּישְׁתִּים , הַגִּישְׁתִּי (2) ,  
 וְגִישְׁתֶּה , וְגִישְׁתֶּה , וְגִישְׁתֶּה . (3)

REMARK 35. The relative is often omitted as in English  
*honey I gave thee to eat for honey which I*  
*gave, etc*, § 88. 3.

נָתַתִּי בְּיָדָהּ אֶת־מֶלֶךְ הָעַי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֶרְצוֹ : וְעַתָּה  
 יִהְיֶה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי : קַח־מִי־סָרִי וְאֶל־  
 בְּסֶסֶת : שְׁמֵנִי וְקִטְרֹתַי נָתַתְּ לַפְּנֵיהֶם וְתִקְחֵנִי אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ  
 וְדָבַשׁ הָאֲכַלְתִּיךָ וְנִתְּתִיחֵהוּ לַפְּנֵיהֶם : לֹא־הִגִּידָה לּוֹ דָּבָר קִטְן וְגֵדוֹל  
 עַד־אֹרֶן הַבְּקָר : הִגִּיד נָגִיד לְמֶלֶךְ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה : <sup>1</sup> לָמָּה  
 לֹא־הִגִּדְתָּ לִּי כִּי <sup>2</sup> אֲשַׁתָּה הוּא לָמָּה אִמְרַתְּ אֲחֵתִי הוּא וְאָקַח אֶתָּה לִּי  
 לְאִשָּׁה : וְהִנֵּה לֹא־הִגַּדְתִּי לְךָ הַחֲזִי : נִפְלְאָה־נָא בְּיַד יְהוָה פִּירְרָבוֹם רַחֲמֹו  
 וּבְיַד אָדָם אֶל־אֶפְלָה :

\* רחמיו קרי

<sup>1</sup> לָמָּה preceded by ל is pointed לָמָּה before a guttural and לָמָּה before other consonants.

<sup>2</sup> The construct of אֲשַׁתָּה is אֲשַׁתָּה which, before suffixes, becomes אֲשַׁתִּי etc.  
 See § 50.

## 20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל :

סָבַב , סָב , סָב (3) , סָבוּ , סָבוּ , סָבָה , סָבִינָה , סָבוּנִי , סָבָה (2) ,  
 תִּסְבֵּי , תִּסְבִּי , נָסַב , נָסַב , נָסַב , נָסַב , הִסָּב , הִסָּב , יִסְבֵּי , יִסְבֵּי ,  
 נִסְבָּה , סָבוּנִי , סָבָה , סָבוּם , יִסְבֵּי וְיִסְבֵּי (2) , יִסְבָּהוּ .  
 הִסְבָּה , הִסְבִּינָה , הִסְבֵּי , הִסְבֵּי , מִסָּב , יִסְבֵּי , יִסְבֵּי , הִסְבֵּי , הִסְבֵּי ,  
 תִּסְבִּינָה (2) , אִסָּב , אוֹסָב , הוֹסָב , סוֹבֵב , נִסְבָּב , יִסְבָּב , יִסְבָּב , יִסְבָּב ,  
 יִסְבָּב (2) , תִּסְבָּב , יִסְבָּב , יִסְבָּב .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכִיהָ בְרוּךְ: *blessed is every one of those blessing thee.*

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְדָבַקְוּ then shall cleave to thee, etc.*

אֲרָרֶיהָ אָרוּר וּמְבֹרָכִיהָ בְרוּךְ: אֲשֶׁר תָּאֵר יוֹאֵר: לֹא תֵאֵר אֶת־הָעַם  
כִּי בְרוּךְ הוּא: אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לִשְׁמֹר אֶת־כְּלֵי־  
מִצְוֹתָיו וְדָבַקְוּ בָהּ כְּלֵי־הַקְּלָלוֹת הָאֵלֶּה: אָרוּר אֲתָהּ בְּעִיר וָאָרוּר אֲתָהּ  
בְּשָׂדֶה: וַיֹּאמֶר גְּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמְּעַרָה: גּוֹל עַל־יְהוָה  
דַּרְבָּה: הַחֵל לִטְהַר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחֹת  
הַבָּעֲלִים וְהָאֲשֵׁרִים שֶׁבַר<sup>1</sup> וְהִלָּק וַעֲצָמוֹת כְּהַנִּים שָׂרַף עַל־מִזְבְּחֹתָיִם:  
אִם מִזְרַע הַיְהוּדִים מְרַדְּכִי אֲשֶׁר הַחֲלוֹת לִנְפֹל לְפָנָיו נְפֹל תִּפּוֹל  
לְפָנָיו: הַיּוֹם הַזֶּה אֶחָל גְּדֹלָהּ בְּעֵינֵי כָל־יִשְׂרָאֵל:

<sup>o</sup> יֵהוּר *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

<sup>1</sup> With Pattahh in the ultimate in place of-Tsere.

## 21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

נָשַׁב, נִשְׁבַּת, שָׁב, שָׁבְנָה, תִּשְׁבְּנָה, נוֹשַׁב, נוֹשְׁב, נוֹשֵׁב, נוֹשִׁיב,  
נִשְׁבָּב, הוֹשִׁיבוּ, הוֹשִׁיבוּ (2), וּבַשׁ, וּבַשׁ, תִּיבְשׁוּ, אִיבַשׁ, שִׁבְאוּ,  
שִׁבְתֶּם, אוֹשִׁיבָהּ, וְוִשִׁיבוּם, הוֹשִׁיבְתֶיךָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵהְיָה *shall I live?* in indirect questions אִם is more usual; *inquire אֵהְיָה אִם whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g., הֲתִשְׁמַר מִצְוֹתָיו אִם־לֹא will thou keep (or in dependence*

on a previous verb, [to know] whether thou wilt keep) his commandments or not?

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאִמְרֹתֶם בְּמֵה הוֹנֵעֵנִי בְּאִמְרֹכֶם אֵיךְ  
 אֵלֹהֵי הַמִּשְׁפָּט: <sup>1</sup> וְזָכַרְתָּ אֶת־פְּלִי הַדָּרָךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֵלֹהֵיךָ  
 בַּמִּדְבָּר <sup>2</sup> לְדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוֹתָיו אִם־לֹא: וְאֵתָהּ בְּנִי  
 דַּע אֶת־אֵלֹהֵי <sup>3</sup> אָבִיךָ וְעִבְדֶּהּ: דַּע כִּי לֹא יִפְּל מִדְּבַר יְהוָה <sup>4</sup> אֶרְצָה  
 אֲשֶׁר־דִּבֶּר יְהוָה עַל בֵּית אַחָאָב: תִּדַע כִּי אֵין כְּמִנִּי בְּכֹל־הָאָרֶץ: לֹא  
 הוֹדַעְתָּ אֶת־עֲבֹדָתָהּ מִי גִשְׁב עַל־כֶּסֶף אֲדֹנֵי־הַמְּלָכָה אַחֲרָיו: וַיִּבְרַכֶּם  
 וַיִּשְׁלַחֶם וַיִּלְכְּדוּ אֶל־אֶהֱלִיָּהוּם: וְהוֹרִישׁ יְהוָה אֶת־פְּלִי־הַגּוֹיִם הָאֵלֶּה  
 מִלְּפָנֶיכֶם וַיִּרְשָׁתֶם גּוֹיִם גְּדֹלִים מִמֶּכֶם:

\* מצותיו קרי

\* עבדך קרי

<sup>1</sup> Pret. with Vav Conversive.

<sup>2</sup> § 52. 1.

<sup>3</sup> § 50. 2.

<sup>4</sup> § 48. 1.

## 22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קטל:

קם (2), קים (2), קמנה, קמנו, תקומינה (2), תקומותם, קומו,  
 קומי, נקום (2), נקום, נקומה, נקומים, נקומנו, קוממו (3),  
 קוממתם (2), תקוממנה (2), תקוממנה (2), מקומים, קומי, קומי,  
 קומי, קומי, קומי.

הקומי, הקומי, קים, יקם, תקומותי, תקמנה, מקים, אקים,  
 תקומים, רבו, ריבותי, ריבוי, ריב (3), ריב (2), תקומותו,  
 מקימה, יקימה, יקימני (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction ו may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing ונתנה it shall even be given*, etc.



42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, *מֵאַיִן תָּבוֹא* *whence art thou coming?* the action being regarded as still continuing, whereas in *מֵאַיִן בָּאתֶם* *whence have you come?* the action is viewed as at an end.

לא השוב בְּיָדְךָ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְיָקָם וַיֵּלֶךְ וַיָּשָׁב  
לְמִקְוֵמוֹ: אֵת<sup>1</sup> וּבְיַדְיָךָ תִּשְׁבִּינָה לְקַדְמֹתְכֶן: הֲיֵה אֲנֹכִי עִמָּךְ וּשְׂמֵחַתִּיךָ  
בְּכֹל<sup>2</sup> אֲשֶׁר-תֵּלֵךְ וְהִשְׁבִּיתִיךָ אֶל־הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל־יוֹשְׁבֵי הָעִיר  
לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת־אֲרוֹן יְהוָה: וַיִּקְרְבוּ וַיִּמְדְּדוּ לְמוֹת: אֶל־  
<sup>2</sup>אֲשֶׁר תֵּלְכֵי אֱלֹהִים וּבְאֲשֶׁר תֵּלִינִי אֵלַיִךְ עִמָּךְ עִמִּי וְאֶל־הַיְיָ אֱלֹהֵי בְּאֲשֶׁר  
תָּמוּתִי אָמוּת וְשָׁם אֶקְבֹּר: אֵנָה תֵּלֵךְ וּמֵאַיִן תָּבוֹא: וְעַתָּה הִבְרַכְהָ  
הַזֹּאת אֲשֶׁר הֵבִיא שְׂפָתֶיךָ לְאֹדְנִי וּנְתַתָּה לְנַעֲרִים הַמְּתַהַלְכִים בְּרַגְלֵי  
אֹדְנִי:

<sup>1</sup> § 50. 1.

<sup>2</sup> Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

## 23. LAMEDH ALEPH VERBS, § 60.

The Piel of *מָצָא* may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—

יִמָּצֵא, תִּמָּצְאָנָה (2), נִמָּצְאתֶם, נִמָּצָא (3), מִצְאָת, הַמִּצְאָת,  
תִּמָּצְאָנָה (2), תִּמָּצְאָנָה (2), מִצְאָנוּ, מִצְאָנָה, אִמָּצְאָהוּ, יִמָּצְאָהוּ.

REMARK 43. The verb *מָלֵא* takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל־שְׂמוּאֵל וַיֹּאמֶר הִנְנִי וַיִּרְץ אֶל־עַלְי וַיֹּאמֶר הִנְנִי  
כִּי־קָרָאתָ לִּי וַיֹּאמֶר לֹא־קָרָאתִי שׁוּב שָׁכַב וַיֵּלֶךְ וַיִּשְׁכַּב: קוּם קְרָא  
אֶל־אֱלֹהֶיךָ: וַתֹּאמֶר אֲלֵיֶיךָ אֶל־תִּקְרָאנָה לִּי נַעֲמִי קְרָאנִי לִּי מְרָא:  
וּמִלֵּאתִי אֶת־הַבַּיִת הַזֶּה כְּבוֹד: וַתִּבְלָאנָה וַתִּמְלֵאנָה אֶת־הַרְהֹטִים: הִנֵּה־

מִיָּמִים בָּאִים מִיְּדֵיךָ אֲדוֹם וְתַמְלֵא הָאָרֶץ אֶת־הַמַּיִם : אֲנִי יִהְיֶה אֲשֶׁר  
הוֹצֵאתָיָךְ מֵאוּר כַּשְׂדִּים<sup>1</sup> לָקַח לְךָ אֶת־הָאָרֶץ הַזֹּאת : לֵב טָהוֹר בְּרָא־לִי  
אֱלֹהִים :

<sup>1</sup> See § 18.

## 24. LAMEDH HE VERBS, § 61.

גָּלַה in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלַה , גָּלַה , גָּלְתָה , גָּלִינוּ , גָּלִי , גָּלוּת , נִגְלָה (2) , נִגְלָה , תִּגְלֵנִי ,  
נִגְלִיתָם , גָּלִינָה , גָּלוּ , גָּלוּ , גָּלוּת , תִּגְלֵנִי , מִגְלָה , מִגְלָה ,  
הִגְלָה (2) , הִגְלִיתָ , הִגְלָה , אִגְלָה , יִתְגַּלֶּה , הִגְלָם , הִגְלָם , הִגְלָה ,  
יִגְלֹם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בְּיַד־חֹדֶשׁ יִלְדָּךְ וְיָשׁוּב לְבֵיתוֹ פְּזוּי־מוֹת בְּמַלְחָמָה :  
הָאָמֶן וְשָׁב אֱלֹהִים עַל־הָאָרֶץ הַזֹּאת הַשְּׂמִימִים וְשְׂמִי הַשְּׂמִימִים לֹא יִכְלַפְלֹךְ  
אִם פִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי : וַיְהִי כַכֹּלֹת שְׁלֹמֹה לְבַנֹּת אֶת־בַּיִת  
יְהוָה<sup>1</sup> וַיִּבְרָא יְהוָה אֱלֹהֵי־שְׁלֹמֹה שְׁנֵי־כַאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן  
שָׁם הָיָד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת : הַמִּשָּׁה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרַד  
מִמֶּנָּה<sup>2</sup> כִּי מוֹת תָּמוּת : אַעֲשֶׂה אֹתָךְ לְגוֹי־גָדוֹל : יַעֲשׂוּ אֶת כָּל־אֲשֶׁר צִוִּיתִי  
יְהוָה : לֹא<sup>3</sup> נַעֲשִׂיתָ תַחַת כָּל־הַשְּׂמִימִים כַּאֲשֶׁר נַעֲשִׂיתָ בִּירוּשָׁלַם :

<sup>1</sup> See Remark 20, Lesson 12.

<sup>2</sup> כִּי *for*; or it may be translated *but*, to which it is often equivalent after a negative.

<sup>3</sup> The feminine in the sense of the neuter.

## 25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years* i. e. *eight years old*.

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֵׁה בָּנִים : חֲמִשִּׁים אִישׁ : שְׁנַיִם אָנָשִׁים : אַרְבָּעָה מְלָכִים : שִׁבְעָה כְּהֵנִים : שְׁשֵׁה חֳדָשִׁים : שְׁשֵׁת יָמִים : שְׁנֵי נְעָרָיו : חֲמִשָּׁת הַמְּלָכִים : שִׁבְעַת הַזְּמַיִם : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפִים : עָרִים שְׁתַּיִם : שְׁתַּיִם נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : יָמִים שְׁנַיִם : שְׁנַיִם דְּרָכִים : בֶּן־שְׁמֹנֶה יָמִים : בַּת־שָׁעִים שְׁנָה : בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ : הוּא וְשְׁתֵּי בָנָיו : שְׁלֹשָׁה אֱלֹהֵי בְּנֵי־חָוָה : שְׁנַיִם עָשָׂר אָנָשִׁים : שְׁתַּיִם עֲשָׂרָה הָאֲבָנִים הָאֵלֶּה : שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה : שְׁנַיִם וְעֶשְׂרִים אֱלֹהֵי שְׁלֹשָׁה וְשִׁבְעִים וּמֵאוֹתָם : בְּשָׁנַת שְׁתַּיִם בַּחֹדֶשׁ הַשְּׁשִׁי בַיּוֹם אֶחָד לַחֹדֶשׁ : בְּשָׁנַת אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי : בְּשָׁלְשִׁים שָׁנָה בְּרִבְעֵי בַחֲמִשָּׁה לַחֹדֶשׁ : בְּשָׁנַת הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂוֹר לַחֹדֶשׁ : בַּיּוֹם עֲשָׂרִים וְאַרְבָּעָה<sup>2</sup> לְעֶשְׂרֵי עָשָׂר חֹדֶשׁ : וַיִּנְתְּתֶם חֲמִישִׁית לְפָרְעֹה : רְבִיעִית הַיּוֹם : שְׁלִישִׁית הַשָּׁקֶל : עֲשִׂירַת הָאָפֶה :

<sup>1</sup> Observe the distinction between the predicate and the attributive.

<sup>2</sup> § 65. 3.

## THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֹה וַיַּעֲבֹר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁפּוּ הַמַּיִם : וַיִּסְכְּרוּ מַעֲיָנֹת הַיָּם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלָא הַנֶּשֶׁם מִן־הַשָּׁמַיִם : וַיִּשְׁבּוּ הַמַּיִם מֵעַל הָאָרֶץ הַלְוָה וָשׁוּב וַיִּסְכְּרוּ הַמַּיִם מִקְצֵה הַמַּשְׁמַיִם וּמֵאֵת יוֹם : וַתִּבְנֶה הַתְּבֹה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעֵה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרְרָט : וְהַמַּיִם הָיוּ הַלְוָה וְחֹסֵר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂרִי בְּאַחַד לַחֹדֶשׁ נִרְאָה רֶאשִׁי הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתְּבֹה אֲשֶׁר עָשָׂה : וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא וַיֵּצֵא וָשׁוּב עַד־יִבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ : וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקְּלִי הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה : וְלֹא־מָצְאָה הַיּוֹנָה מְנוּחַת לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתְּבֹה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח דָּוִד וַיִּקְרָהּ וַיָּבֵא אֵתָהּ אֵלָיו אֶל־הַתְּבֹה :



THE CREATION AND FALL. *Genesis 1-3.*

## CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הַיְתָה תֵהוֹ
- 3 וְבָהוּ וַחֲשֹׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
- 4 אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר: וַיִּרְא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבַרְכַּל
- ה אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא
- 6 לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהִי
- 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבֻדָּל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ
- וַיְבַרְכַּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרָקִיעַ
- 8 וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַרָקִיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:
- 9 פ וַיֹּאמֶר אֱלֹהִים וְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
- י וַתֵּרָאָה הַיַּבְשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים, לַיַּבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם
- 11 קָרָא יַמִּים וַיִּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
- דָּשָׂא עֵשֶׂב מִזֵּרֵעַ זָרַע עֵץ פָּרִי עֹשֶׂה פֶרִי לְמִינֹו אֲשֶׁר זֵרְעוּבוּ
- 12 עַל־הָאָרֶץ וַיְהִי־כֵן: וַתֵּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרֵעַ זָרַע לְמִינֵהוּ
- 13 וְעֵץ עֹשֶׂה־פְרִי אֲשֶׁר זֵרְעוּבוּ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
- 14 וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ
- הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהַיּוֹם לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
- טו וּשְׁנָיִם: וְהַיּוֹם לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:
- 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשַׁלַּח
- 17 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשַׁלַּח הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
- 18 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה
- 19 וְלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּרְא אֱלֹהִים כִּי־טוֹב: וַיְהִי־עֶרֶב
- כ וַיְהִי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָעוּ הַמַּיִם שָׂרָץ
- 21 נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
- אֱלֹהִים אֶת־הַתַּיִנִּים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמֵשֶׁת אֲשֶׁר
- שָׂרָעוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב:
- 22 וַיְבַרְכֵה אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים



23 וְהָעֵץ יָרֵב בְּאֶרֶץ: וַיְהִי־עָרֵב וַיְהִי־בָקָר יוֹם הַמִּישֵׁי: פ וַיֹּאמֶר  
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ גֶּשֶׁשׁ חַיָּה לְמִינָהּ בְּהֵמָה וּרְמֵשׁ וְהִיתוּ־אֲרָץ  
 לְמִינָהּ וַיְהִי־כֵן: וַגֶּשֶׁשׁ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כה  
 לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר 26  
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרַדּוּ בְדִגְתַּת הַיָּם וּבְעֹפֹת  
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ: וַיִּבְרָא 27  
 אֱלֹהִים, אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה  
 בָּרָא אֹתָם: וַיְבָרַךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ 28  
 וּמִלְּאֵי אֶת־הָאָרֶץ וּכְבִשְׁתֶּה וַיְרַדּוּ בְדִגְתַּת הַיָּם וּבְעֹפֹת הַשָּׁמַיִם וּבְכָל־חַיֵּי  
 הָרֶמֶשׂוֹת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב 29  
 זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֶרַע  
 זָרַע לָכֶם יְהִי לְאֹכְלָהּ: וְלִכְלֵחַיִת הָאָרֶץ וְלִכְלֵעֹפֹת הַשָּׁמַיִם וְלִכְלֵל 30  
 רֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ גֶשֶׁשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן:  
 31 וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עָרֵב וַיְהִי־  
 בָקָר יוֹם הַשְּׁשִׁי: פ

## CHAPTER II. ב

2 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א  
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:  
 3 וַיְבָרַךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־  
 4 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם  
 5 וְהָאָרֶץ בְּהִרְגָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם: וְכָל־שֵׁיחַ ה  
 הַשָּׂדֶה טָרֵם יְהוָה בְּאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם וַיִּצְמַח כִּי לֹא הָמְטִיר  
 6 יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִינֹן לַעֲבֹד אֶת־הָאֲדָמָה: וְאָדָם יַעֲלֶה  
 7 מִדֶּה־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־  
 8 הָאָדָם עֹפֵר מִדֶּה־הָאֲדָמָה וַיִּפֹּחַ בָּאָפוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם  
 9 לְגֶשֶׁשׁ חַיָּה: וַיִּשַׁע יְהוָה אֱלֹהִים מִן־בְּעֵדֶן מִקְדָּם וַיִּגְשֶׁם שֵׁם אֶת־  
 10 הָאָדָם אֲשֶׁר יִצֵּר: וַיִּצְמַח יְהוָה אֱלֹהִים מִדֶּה־הָאֲדָמָה פְּלִיעֵץ נְחֹמֵד  
 11 לְמִרְאֵה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיַּיִם בְּתוֹךְ הָעֵץ וְעֵץ הַדַּעַת טוֹב וְרַע:  
 12 וַיְהִי וַיֵּצֵא מִלְּדֶן לְהַשְׁקִית אֶת־הַגֵּן וַיִּפְרֹד וְהָיָה לְאַרְבַּעַת  
 13 רְאשִׁיִּים: שֵׁם הָאֶדֶם פִּישְׁתִּין הִיא הַסֹּבֵב אֶת־כָּל־הָאָרֶץ הַחַיִּילָה  
 14 אֲשֶׁר־שָׁם הַזֶּהֱבִי: וְזֶהֱבִי הָאָרֶץ הַהוּא טוֹב שֵׁם הַבְּדֹלַח וְאֶבֶן הַשֵּׁהָם: 15

- 13 וְשִׁמְתֶנָּהּ הַשָּׁנִי גִיחוּן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשִׁמְתֶנָּהּ  
14 הַשְּׁלִישִׁי חֲדָקַל הוּא הַחֹלֵף קִדְמַת אֲשׁוּר וְהַנְּהַר הַרְבִּיעִי הוּא פָּרַת׃  
טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגַן־עֵדֶן לְעִנְדָּהּ וּלְשִׁמְרָהּ׃  
16 וַיִּצְוּ יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגָּן אָכַל תֹּאכַל׃ וּמִעֵץ  
17 הַדְּעִית טוֹב רָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכַלְהָ מֵמָוֶה תָּמוּת׃  
18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֲעִשְׂה־לּוֹ עֵצֶר  
19 כְּנִגְדּוֹ׃ וַיַּצַּר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כְּלִי־חַיִּית הַשְּׂדֵה וְאֵת כָּל־עֵצוֹת  
הַשָּׁמַיִם וַיִּבְאֵ אֶל־הָאָדָם לְרִאיוֹת מִה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם  
כ נִפְשׁ חַיָּה הוּא שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעֵצוֹת  
21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשְּׂדֵה וּלְאָדָם לֹא־מָצָא עֵצֶר כְּנִגְדּוֹ׃ וַיִּפֹּל יְהוָה  
אֱלֹהִים וַתִּרְהַמָּה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶת־תְּלַחְתּוֹ וַיִּסְגֶּר בְּשׂוֹר  
22 תְּחִתָּנָה׃ וַיִּבְנֶן יְהוָה אֱלֹהִים אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה  
23 וַיִּבְרָאָהּ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָצָם מֵעֲצָמִי וּבִשְׂוֹר  
24 מִבְּשָׂרִי לָזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַח־הָזֹאת׃ עַל־כֵּן יַעֲזֹב־אִישׁ  
טז אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבֶשֶׁר אֶחָד׃ וַיְהִי שְׁנֵיהֶם  
עַרְוִיִּם הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ׃

## CHAPTER III. ג

- א וַהֲפָחַשׁ הָיָה עָרִים מִכָּל חַיַּת הַשְּׂדֵה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר  
2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן׃ וְהָאָמַר  
3 הָאִשָּׁה אֶל־הַפָּחַשׁ מִשָּׂרֵי עֵץ־הַגָּן נֹאכַל׃ וּמִשָּׂרֵי הָעֵץ אֲשֶׁר בְּתוֹד־הַגָּן  
4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בוֹ כִּי־תִמְתְּחוּ׃ וַיֹּאמֶר  
ה הַפָּחַשׁ אֶל־הָאִשָּׁה לֹא־מִזֶּת תִּמְתְּחִי׃ כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶם  
6 מִמֶּנּוּ וַיִּנְקַח עֵינֵיכֶם וַהֲיוֹתֶם כְּאֱלֹהִים וְיָדַעַי טוֹב רָע׃ וַתֵּרָא הָאִשָּׁה  
כִּי טוֹב הַצֵּץ לִמְאֹכַל וְכִי תִאֲוָה־הִיא לְעֵינַיִם וַיִּנְחַמְדָּהּ הָעֵץ לְהַשְׁפִּיל  
7 וַתִּקַּח מִשָּׂרֵיהָ וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּה וַיֹּאכַל׃ וַתִּפְקְדֶנָּה עֵינֵי  
שְׁנֵיהֶם וַיִּבְדְּלוּ כִּי עֵרְוָם הֵם וַיִּתְחַפְּרוּ עֲלֵהּ תִאֲוָה וַיַּעֲשׂוּ לָהֶם הַגֵּרֶת׃  
8 וַיִּשְׁמְעֵי אֲדָמָה יְהוָה אֱלֹהִים מִתְחַלְּף בְּגֵן לְרִיחַ הַיֹּסֵם וַיִּתְחַבֵּא  
9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹד־ עֵץ הַגָּן׃ וַיִּקְרָא יְהוָה  
י אֶל־הָאָדָם אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קִלְהָ שְׁמַעְתִּי בְּגֵן  
11 וַאֲרָא כִּי־עֵרָם אָנֹכִי וְאֶחָבֵא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵרָם אָתָּה  
12 הַמִּדְּהֵעַץ אֲשֶׁר צִוִּיתִי לְבַלְתִּי אֲכַל־מִמֶּנּוּ אֲכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

13 האשה אשר נתתה עמלי הוא נתתה לי מן העץ ואכל: ויאמר  
 יהוה אלהים לאשה מהנאת עשית ותאמר האשה הנחש השיאני  
 14 ואכל: ויאמר יהוה אלהים ואלה הנחש פו עשית זאת ארור אתה  
 מגלה הקמה ומכל חית השדה על-גחנות תלך ועפר תאכל כל-ימי  
 חיה: ואיבה ו אשית בינה ובין האשה ובין זרעה ובין זרעה  
 15 הוא ושיפתו ראש ואתה תשופפו עקב: ס אלה האשה אמר  
 הרבה ארבה בעבונך והרבה בעצב תלדו בנים ואל-אישך תשוקתך  
 16 יהוא ומשלך: ס ולאדם אמר כי שמעת לקול אשתך ותאכל  
 מן העץ אשר צויתיה לאמר לא תאכל ממנו ארורה האדמה  
 17 בעבונך בעצבון תאכלנה כל ימי חיה: וקוץ ודרדר תצמיח לה  
 18 ואכלת את-עשב השדה: בזעת אפיה תאכל להם עד שובה אל-  
 19 האדמה כי ממנה לקחת פר-עפר אתה ואל-עפר תשוב: ויקרא ב  
 האדם שם אשתו חיה כי היא היתה אם פליחי: ויגע יהוה  
 20 אלהים לאדם ולאשתו פתות עור וילבשם: פ ויאמר  
 21 יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה  
 פני-שלת יהו ולקח גם מעץ החיים ואכל והי לעלם: וישלחהו  
 22 יהוה אלהים מן-עדן לעבד את-האדמה אשר לקח משם: ויגרש  
 את-האדם וישכן מקדם לנד-עדן את-הקברים ואת להט החרב  
 המתהפכת לשמר את-הרף עץ החיים:

MASORETIC NOTES EXPLAINED.

- ב' רבתי . . . . Large Beth.
- ה' זעירא . . . . Small He.
- דגש אחר שורק . . . . Daghesh after Shurek.

*With feet*



# LESSONS IN WRITING HEBREW.

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## 1. THE PREFIXED PARTICLES, §§ 24-28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

## 2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָחָא לְכֶם lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶן lit. *there is no son to him*.



Translate into Hebrew:—

Ye  *masc.* I and he. They  *masc.* and they  *fem.* She and thou  *fem.* Ye  *fem.* and we. In us. In them ( *m.* and  *f.*). In me. In her. In thee ( *m.* and  *f.*). In you ( *m.* and  *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

### 3. OTHER PRONOUNS, § 30.

Translate into Hebrew:—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this  *masc.?* What is this  *fem.?* Who art thou  *fem.?* Is this<sup>2</sup> thou<sup>1</sup>  *masc.?* This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We be long to the day: we belong not to the night nor to darkness.

#### 4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, קָבַד and שָׁבַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens.* But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property.*

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES,  
§ 34.

Write the Niphal, Piel, and Pual preterites and infinitives of  $\text{לָחַם}$  with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

## 6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

## 7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַר and שָׁבַל.



Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

### 8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of קָטַל.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

### 9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 *m. s.*) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE  
AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

## 11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

*a.* Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of  $\text{כָּתַב}$  with suffixes, adding to each form its proper signification.

Translate :--

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).



b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate:--

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*):

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

## 12. ° FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

### *a.* Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

### b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of קָטַל with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil



and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

*c.* Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הִנְנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.



## 13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

## 14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghash-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

### 15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דְּבָרַי *word* and נַפְשֵׁי *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (אָ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

## 16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of הִזָּק *to be strong*.

Translate:—

Ye (*m.* and *f.*) stood. We shall stand. They (*m.* and *f.*) will stand. Thou (*m.* and *f.*) wilt stand. Stand thou (*m.* and *f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m.* and *f.*) will be stood. Be ye (*m.* and *f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m.* and *f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m.* and *f.*) will be strong. Be thou (*m.* and *f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall



eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

### 17. AYIN GUTTURAL VERBS, § 54.

The verb **כִּפֵּר** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **כִּפֵּר**.

Translate :

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that



sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (לְבָשׁ) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

### 18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of  $\text{נִשְׁלַח}$  to send.

The Piel of this verb may be rendered for the sake of distinction to *send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (טוב) good from us.

### 19. PE NUN VERBS, § 56.

The Kal and Niphal of פָּנֵה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The Niphal is found only in the preterite and participle; the Kal in the infinitive, future, and imperative.

Write the paradigm of פָּנֵה *to approach* and the Kal of נָתַתָּה *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

## 20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** to *surround*, and the Piel of **סָבַב** to *excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded: Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to



surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

## 21. PE YODII VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to



dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where<sup>1</sup> we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret.* Rem. 37) will I cause you to dwell in this land forever.

<sup>1</sup> Observe in this and the following sentences the distinction between the relative and the interrogative.

## 22. AYIN VAV AND AYIN YODII VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

## 23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of  $\text{סָׁמַר}$  to *find*.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

## 24. LAMEDH HE VERBS, § 61.

Write the paradigm of  $\text{גָּלַהּ}$ .

Translate:—

They revealed. We revealed. She revealed. I re-



vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

## 25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.



9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

## 26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

## 27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

## 28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is<sup>2</sup> (Heb. he, § 67, 2) light<sup>1</sup>.

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second



morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.



## 33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary). One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

## 34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

## 35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

## 36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

## 37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

### 38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

### 39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful.

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

## 40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

## 41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat



it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

#### 42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

#### 43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

## 44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking<sup>1</sup>. She heard the voice of Jehovah [who was<sup>2</sup>] walking in the midst of the trees. I saw the man eating<sup>1</sup>. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling<sup>1</sup>. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

<sup>1</sup> The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

<sup>2</sup> See Remark 8, Lesson 7.

## 45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

## 46. GEN. 3 : 16-19.

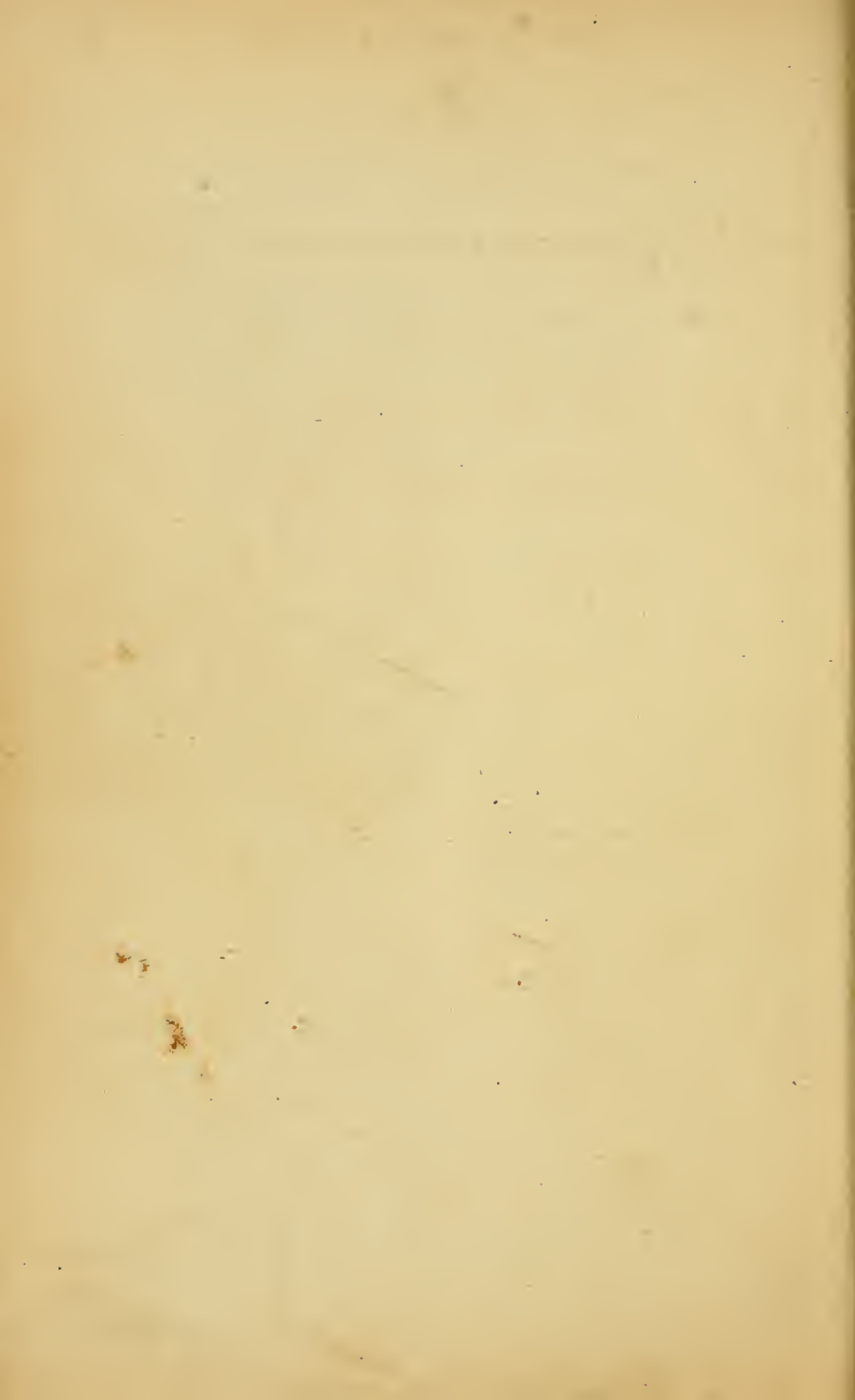
I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (*f.*) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

## 47. GEN. 3 : 20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.





# HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אבִי, pl. אָבוֹת) <i>father</i>	אַחֵר prep. <i>after</i>
אָבֵד v. K. (פָּאַ) <i>to perish. P. to destroy</i>	אֵי adv. (suf. אֵינִי) <i>where?</i>
אָבֶן n. m. f. <i>a stone</i>	אִיבָה n. f. <i>enmity</i>
אָד n. m. <i>mist, vapor</i>	אִיָּה adv. <i>where?</i>
אֶדוֹם n. m. <i>Edom</i>	אִיכָכָה adv. <i>how?</i>
אֶדוֹן n. m. <i>lord, master</i>	אֵינִי (const. אֵינִי) <i>nothing, there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵינִי adv. <i>where?</i> only after מִן, מֵאֵינִי <i>whence?</i>
אֶדְמָה n. f. <i>ground, land</i>	אִיפָּה n. f. <i>ephah</i>
אֶדְנִי n. m. <i>Lord</i>	אִישׁ n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אָהַב or אָהֵב v. K. <i>to love</i>	אָכַל v. K. (פָּאַ) <i>to eat. H. to cause to eat</i>
אֹהֶל n. m. (אֹהֳלִים) <i>tent</i>	אֵל adv. <i>not</i>
אֹהֲרֹן n. m. <i>Aaron</i>	אֵל n. m. <i>God</i>
אֹרֵר v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵל- prep. <i>to, unto, respecting</i>
אֹרֶךְ n. m. <i>light</i>	אֵלָה see זָה
אֹרֶר n. <i>Ur</i>	אֵלֹהִים commonly in the pl.
אוֹת n. m. f. (וֹת) <i>sign</i>	אֵלֹהִים n. m. <i>God</i>
אָז adv. <i>then</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אָזְן n. f. (אֲזָנִים) <i>ear</i>	אָם n. f. (אֲמוֹת) <i>mother</i>
אָח n. m. (const. אָחִי, pl. אָחִים) <i>brother</i>	אָם conj. <i>if, in a disjunctive question or</i>
אָחָב n. m. <i>Ahab</i>	אָמֵן v. N. <i>to be verified, found true</i>
אָחַד adj. <i>one</i>	
אָחוֹת n. f. <i>sister</i>	

- אַמָּנָה n. *Amanah*  
 אֲמָנָם adv. *truly, indeed*  
 אָמַר v. K. (פִּאֵ) *to say*. N. *to be said*  
 אָנָּה adv. *whither?*  
 אָנוּשׁ n. m. *man*  
 אֲנִי, אַנְכִי pron. *I*  
 אָף n. m. (אַפְּסִים) *nostril, face*  
 אַף אַף conj. *also, even*; כִּי אַף *how much more* or after a negative *how much less*; Gen. iii. 1, *is it even so that?*  
 אָפֶר n. m. *ashes*  
 אַרְבֵּה n. f. *lattice, window*  
 אַרְבַּעַה num. *four*  
 אַרְבָּעִים num. *forty*  
 אֲרוֹן n. m. f. *ark*  
 אֶרֶץ n. m. f. (וְחָ) *earth, land*  
 אָרַר v. K. P. *to curse*. N. *to be cursed*  
 אֲרָרַט n. *Ararat*  
 אֵשׁ n. m. f. *fire*  
 אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*  
 אֲשֶׁר pron. *who, which*; conj. *that, because*; כִּי אֲשֶׁר *as*  
 אֲשֶׁרֶה n. f. (ים. and וְחָ) *pillar*  
 אַתָּה sign of the definite object  
 אַתָּה prep. *with*  
 אַתָּה m., אַתָּה f. pron. *thou*  
 בְּ prep. *in, into, at, with*  
 בְּאֵר n. f. *a well*
- בְּגָד n. m. *garment*, pl. *clothes*  
 בְּדָר n. m. *separation*; לְבָדוֹ *in his separation*, i. e. *alone*  
 בָּדַל v. H. *to separate, divide*. N. *to be separated*  
 בְּדִלְחָה n. *bdellium*  
 בְּהֵי n. m. *emptiness*  
 בְּהֵמָה n. f. *beast, cattle*  
 בּוֹא v. K. (fut. יָבִיא) *to come*. H. *to cause to come, bring*. Ho. *to be brought*  
 בֵּין prep. *between*  
 בַּיִת n. m. (בָּתִּים) *house*  
 בְּלֹאֵי adv. *not*, used with the infinitive  
 בֵּן n. m. (בָּנִים) *son*  
 בָּנָה v. K. *to build*  
 בְּעַבְוֹר prep. *on account of*  
 בַּעַל n. m. *Baal, lord*  
 בֹּקֶר n. m. *morning*  
 בָּרָא v. K. *to create*. N. *to be created*  
 בָּרָד n. m. *hail*  
 בְּרִית n. f. *covenant*  
 בָּרַךְ v. K. P. *to bless*. N. Pu. *to be blessed*  
 בְּרָכָה n. f. *a blessing*  
 בָּשָׂר n. m. *flesh*  
 בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*  
 בְּתוּלָה n. f. *virgin*  
 גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*  
 גָּדוֹל adj. *great, large*  
 גָּדַל v. K. (fut. a) *to be great.*  
 P. *to make great*  
 גוֹי n. m. *nation*  
 גִּחּוֹן n. m. *belly*  
 גִּיחוֹן n. *Gihon*  
 גָּלַל v. K. *to roll*  
 גַּם conj. *also, even*  
 גַּמְוֵל n. m. *benefit*  
 גֶּן n. m. (גַּנִּים) *garden*  
 גָּרַשׁ v. K. P. *to drive out*  
 גֶּשֶׁם n. m. *violent rain, shower*  
 er  
 דָּבַק (fut. a) *to cleave, adhere.*  
 H. *to overtake*  
 דָּבַר v. P. *to speak*  
 דָּבָר n. m. *word*  
 דֶּבֶשׁ n. m. *honey*  
 דָּוָה n. f. *fish*  
 דָּוִד n. m. *David*  
 דֶּלֶת n. f. (דְּלָתִים) *door*  
 דָּם n. m. *blood*  
 דְּמוּת n. f. *likeness*  
 דַּמָּשְׁקַי n. *Damascus*  
 דָּקַק v. K. H. *to crush, pulverize*  
 דֶּרֶבֶר n. m. *thistle*  
 דֶּרֶךְ n. m. f. *way*  
 דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause to spring up, bring forth grass*  
 דֶּשֶׂא n. m. *grass*

הֵּ art. *the*  
 הָ asks a question.  
 הַרְרָ n. m. *majesty*  
 הִיא m. היא, היא f. pron. *he, she, it, that*  
 הִירָ n. m. *splendor*  
 הָיָה v. K. *to be*  
 הִלְכָה v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self; walk about*  
 הִן, הִנֵּה int. (suf. הִנְיָ) *lo! behold!*  
 הִנֵּה adv. *hither*  
 הִפְתָּה v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*  
 הַר n. m. (pl. הָרִים, const. הָרֵי) *mountain*  
 הִרְיוֹן n. m. *conception*  
 וְ conj. *and*  
 זֶה m. זאת f. אֵל, אֵלָּה pl. pron. *this, these*  
 זָהָב n. m. *gold*  
 זֵיתָא n. m. *olive-tree, olive*  
 זָכַר v. K. *to remember*  
 זָכָר n. m. *male*  
 זַעֲהָ n. f. (זַעֲתָ) *sweat*  
 זָעַק v. K. (fut. a) *to cry*  
 זַעֲקָה n. f. *cry*  
 זָרַע v. K. *to sow.* H. *to produce seed*  
 זָרַע n. m. *seed*



חָבֵא v. H. *to hide*. N. Hith.

*to hide one's self*

חֲגוּרָה n. f. *apron*

חֲדָקְלָא n. *Hiddekel, Tigris*

חֲדָשׁ adj. *new*

חֹדֶשׁ n. m. *month*

חַוִּילָה n. *Havilah*

חֲזָק v. K. (fut. a) *to be strong*

חַי adj. (חַיָּה) *living, alive*

חַיָּה n. f. (paragog. vowel  
חַיָּהוּ) *life, living thing,  
beast*

חַיִּי v. K. *to live*

חַיִּים n. m. pl. *life*

חַלּוֹן n. m. f. *window*

חָלַל v. H. *to begin*

חָלַץ v. P. *to deliver*

חָמַד v. K. P. *to desire*. N.  
*to be desired*

חַמִּישִׁי num. *fifth*

חַמָּן n. m. *Haman*

חַמְּשִׁים num. *fifty*

חֶסֶד n. m. *kindness, mercy*

חָסַר v. K. *to be diminished,  
to fail*

חֲצִי n. m. (חֲצִי) *half*

חֶרֶב n. f. *sword*

חֵרֶשׁ adj. (חֵרְשִׁים) *deaf*

חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*

טָהַר v. K. *to be clean, pure.*  
P. *to purify, cleanse*. N.  
*to be purified*

טוֹב adj. *good*

טָנָה v. P. *to soil, defile*

טַרְם adv. *not yet, before*

יָבֵשׁ v. K. (inf. const. יִבְשֶׁת)  
*to be dry*

יַבְשָׁה adj. f. *dry land*

יָגַע v. K. *to be weary*. P. H.  
*to weary, to cause to toil*

יָד n. f. *hand*

יָדַע v. K. *to know*. H. *to  
cause to know, let know*

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *Jew*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹנָה n. f. (יָם) *dove*

יוֹסֵף n. m. *Joseph*

יָלַד v. K. *to bear, bring  
forth*. N. Pu. *to be born*

יָלַף see יָלַף

יָם n. m. (יַמִּים) *sea*

יַעֲקֹב n. m. *Jacob*

יָצָא v. K. *to go out, go  
forth*. H. *to cause to go  
forth, bring forth*

יָצַק v. K. *to pour*

יָצַר v. K. (fut. יִצְרֶה) *to form*

יָרָא v. K. (fut. יִירָא) *to fear*

יָרַד v. K. *to go down, de-  
scend*

יְרוּשָׁלַם n. *Jerusalem*

יְרֵחַ n. m. *moon*

יְרִיחוֹ n. *Jericho*

יָרֵק n. m. *greenness*  
 יָרַשׁ or יָרַשׁ v. K. H. *to drive out*  
 יִשְׂרָאֵל n. m. *Israel*  
 יָשַׁב v. K. *to sit, dwell, inhabit*  
 יָשַׁן v. K. (fut. יִישָׁן) *to sleep*  
 יִשְׁע n. m. *salvation*  
 כִּי prep. *according to, as, like*  
 כָּבֵד K. (fut. א) *to be heavy*.  
 P. *to honor*. N. *to be honored*  
 כְּבוֹד n. m. *honor, glory*  
 כָּבַשׁ v. K. P. *to subdue*. N. *to be subdued*  
 כֹּה adv. *thus, so*  
 כֹּהֵן n. m. *priest*  
 כּוֹכַב n. m. *star*  
 כּוֹל v. P. (בְּכֹל) *to contain*  
 כּוּשׁ n. m. *Cush*  
 כִּי conj. *for, because, that;*  
*after a negative but*  
 כֹּל n. m. (suf. כְּלֹ) *all, every, the whole*  
 כָּפַא v. K. *to withhold, restrain*. N. *to be restrained*  
 כָּלָה v. K. *to come to an end*.  
 P. *to complete, finish*. Pu. *to be finished*  
 כֵּלִי n. m. (כְּלִים) *vessel, article*  
 כֵּן adv. *so*. עַל כֵּן *therefore*  
 כַּנְּף n. f. *wing*  
 כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*  
 כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*  
 כְּרוּב n. m. *cherub*  
 כָּרַח v. K. *to cut, cut off, make a covenant*. H. *to cut off*.  
 Ho. *to be cut off*  
 כַּשְׁדִּים n. m. pl. *Chaldees*  
 כְּתוֹנֶת n. f. (pl. כְּתוֹנוֹת, const. כְּתוֹנוֹת) *tunic*  
 לְ prep. *to, for*  
 לֹא adv. *not*  
 לֵב n. m. (לְבוֹת) *heart*  
 לֵבָב n. m. (וֹת) *heart*  
 לָבַשׁ or לָבַשׁ v. K. (fut. א) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*  
 לָהֵט n. m. *flame*  
 לֶחֶם n. m. f. *bread*  
 לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֵיחַ) *night*  
 לִוּוּ v. K. *to lodge*  
 לַפְּזִיר see פְּזִיר  
 לָבַד v. K. *to capture*  
 לָקַח v. K. *to take*. N. Pu. *to be taken*  
 מְאֹד adv. *very*  
 מֵאָה num. *hundred*  
 מְאוֹר n. m. (ים. and וֹת) *light, luminary*  
 מֵאֲכָל n. m. *food*

מְדָבָר n. m. *wilderness*  
 מָה pron. *what? whatever;*  
     לָמָה, לְמָה *for what? why?*  
 מוֹסֵר n. m. *instruction*  
 מוֹעֵד n. m. (ים. and וַת) *season*  
 מוֹת v. K. *to die.* Ho. *to be*  
     *put to death*  
 מוֹת n. m. *death*  
 מִזְבֵּחַ n. m. (וַת) *altar*  
 מִטָּה n. f. *bed*  
 מְטֵר v. H. *to cause to rain*  
 מֵטֶר n. m. *rain*  
 מִי pron. *who? whoever*  
 מַיִם n. m. pl. *water*  
 מִיִּן n. m. *species, kind*  
 מָכַר v. K. *to sell*  
 מָלֵא v. K. *to fill or be full.* P.  
     *to fill.* N. Pu. *to be filled*  
 מְלֹאכָה n. f. (const. מְלֹאכֶת  
     suf. מְלֹאכְתוֹ) *work*  
 מִלְחָמָה n. f. *war, fighting*  
 מָלַךְ v. K. *to reign.* H. *to*  
     *cause to reign, to make*  
     *king.* Ho. *to be made king*  
 מֶלֶךְ n. m. *king*  
 מְלֻכָּה n. f. *queen*  
 מַלְכוּת n. f. (§ 9. 7) *kingdom*  
 מַמְלָכָה n. f. (const. מִמְלָכָה)  
     *kingdom*  
 מְמַשְׁלָה n. f. (const. מִמְשָׁלָה)  
     *dominion, rule*  
 מָן n. m. *manna*  
 מִן prep. *from, out of;*  
     מִקְדָּם ל *on the east of*

מְנוּחַת n. m. *rest*  
 מִנֵּעַ v. K. *to withhold, keep*  
     *back.* N. *to be withheld*  
 מְעַט n. *a little*  
 מְעַט H. *to make small or few*  
 מְעֵיָן n. m. (ים. and וַת)  
     *fountain*  
 מֵעַל adv. *above*  
 מְעֵרָה n. f. (const. מְעֵרֹת) *cave*  
 מָצָא v. K. *to find*  
 מִצְבָּה n. f. *statue*  
 מִצְוָה n. f. *commandment*  
 מִקְוֵה n. m. *gathering together,*  
     *collection*  
 מְקוֹם n. m. f. (וַת) *place*  
 מָרָא n. f. *Mara (bitter)*  
 מְרֹאֶה n. m. *sight, appear-*  
     *ance*  
 מְרֹדְכַי n. m. *Mordecai*  
 מִשַּׁח v. K. *to anoint*  
 מִשְׁכָּן n. m. *tabernacle, dwell-*  
     *ing*  
 מִשַּׁל v. K. *to rule, with אַ be-*  
     *fore its object.* H. *to cause*  
     *to rule*  
 מִשְׁפָּט n. m. *judgment*  
 נָא particle of entreaty, *now,*  
     *pray, I pray thee*  
 נָגַד v. H. *to tell.* Ho. *to be told*  
 נֶגֶד prep. *before, in the pres-*  
     *ence of, over against;* כְּנֶגֶד  
     *corresponding to, a coun-*  
     *terpart*



נָגַע v. K. <i>to touch</i> , with אָ before its object	עָבַר v. K. <i>to pass</i> . H. <i>to cause to pass</i>
נָגַשׁ v. K. N. <i>to approach</i>	עַד prep. <i>unto, until</i>
נָהָר n. m. (ים. and וַת) <i>river</i>	עֵדָה n. f. <i>company, assem- bly</i>
נָחַת v. K. <i>to rest</i> . H. (הַנְּחִיתָ or הַנְּחִיחָ) <i>to cause to rest, put, place</i>	עֵדֶן n. <i>Eden</i>
נֹחַ n. m. <i>Noah</i>	עוֹד adv. <i>yet, besides</i>
נָחָשׁ n. m. <i>serpent</i>	עוֹלָם n. m. <i>suckling, babe</i>
נָטַע v. K. <i>to plant</i>	עוֹלָם n. m. <i>eternity; לְעוֹלָם forever</i>
נַעֲמִי n. f. <i>Naomi (sweet)</i>	עוֹף n. m. <i>fowl, birds</i>
נָעַר n. m. <i>young man</i>	עוֹף v. K. P. <i>to fly</i>
נָפַח v. K. <i>to breathe, blow</i>	עוֹר adj. <i>blind</i>
נָפַל v. K. <i>to fall, fail</i>	עוֹר n. m. (וַת) <i>skin</i>
נַפְשׁ n. m. f. (ים. and וַת) <i>soul, life</i>	עָזַב v. K. <i>to leave, forsake</i>
נְקִיבָה n. f. <i>female</i>	עֲזָרָה n. m. <i>help</i>
נָשָׂא v. H. <i>to deceive</i>	עָטַר v. P. <i>to crown</i>
נָשִׂים see אִשָּׁה	עֵי n. (with art.) <i>Ai</i>
נְשָׁמָה n. f. <i>breath</i>	עֵינַיִם n. f. (עֵינַיִם) <i>eye</i>
נָחַץ v. P. <i>to demolish</i>	עִיר n. f. (עָרִים) <i>city</i>
נָתַן v. K. <i>to give, put</i> . N. Ho. <i>to be given</i>	עִרְוָה n. m. (עִרְוָה) <i>naked- ness, naked</i>
סָבַב v. K. <i>to surround</i>	עַל prep. <i>upon, over, concern- ing</i>
סָגַר v. K. P. <i>to shut, shut up</i> . N. Pu. <i>to be shut</i> . H. <i>to cause to shut</i>	עָלָה v. K. <i>to go up</i> . H. <i>to bring up, offer</i>
סָכַר v. N. <i>to be shut, stopped</i>	עֵלֶף n. m. <i>leaf</i>
סֹלֶעַ n. m. <i>rock</i>	עֹלָה n. f. <i>burnt-offering</i>
סָפַר v. P. <i>to recount, tell</i>	עֵלִי n. m. <i>Eli</i>
עָבַד v. K. <i>to serve, till</i>	עוֹלָם see עוֹלָם
עֶבֶד n. m. <i>servant</i>	עַם n. m. (עַמִּים) <i>people</i>
	עִם prep. (עִמִּי or עִמָּדִי) <i>with</i>
	עָמַד v. K. <i>to stand</i>
	עָפָר n. m. (וַת) <i>dust</i>



- עץ n. m. *tree*, and collectively *trees*
- עֵצָב n. m. *pain, sorrow*
- עֵצְבוֹן n. m. *pain, sorrow*
- עֵצָם n. f. (ים. and וּת) *bone*
- עָקָב n. m. (const. עֲקָב, pl. ים. and וּת) *heel*
- עָרָב n. m. f. (וּת) *evening*
- עֲרָב n. m. *raven*
- עָרוֹם adj. (עֲרֹמָה) *naked*
- עָרוּם adj. *cunning, subtle*
- עֵשֶׂב n. m. (וּת) *herb*
- עָשָׂה v. K. *to do, make, produce.* N. *to be done, made*
- עֵשָׂו n. m. *Esau*
- עֶשְׂוֹר n. m. *decade, ten*
- עֶשְׂרִי num. *tenth*
- עֵת n. m. f. (עֵתִים) *time in the sense of duration*
- עַתָּה adv. *now*
- פֶּה n. m. (const. פִּי) *mouth*
- פִּישׁוֹן n. *Pison*
- פְּלִשְׁתִּים n. m. pl. *the Philistines*
- פֶּן conj. *lest, that not*
- פָּנִים n. m. pl. *face*; לְפָנַי or עַל-פָּנַי *before, in the presence of*
- פְּעַם n. m. f. *time in the sense of repetition*
- פָּקַח v. K. *to open the eyes.* N. *to be opened*
- פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted*
- פָּרָה v. K. *to be fruitful*
- פְּרִי n. m. *fruit*
- פַּרְעֹה n. m. *Pharaoh*
- פַּרְפָּר n. *Pharpar*
- פְּרָת n. *Euphrates*
- פָּשַׁט v. K. *to take off clothes*
- פָּתַח v. K. *to open.* N. *to be opened*
- פָּזָא n. m. (ים. and וּת) *host*
- צְדָקָה n. m. *righteousness*
- צָוָה v. P. *to command*
- צִיּוֹן n. f. *Zion*
- צֶלֶם n. m. *image*
- צִלְעָה n. f. (const. צִלְע, pl. ים. and וּת) *side, rib*
- צָמַח v. K. P. *to sprout, to shoot forth.* H. *to cause to sprout*
- צַעֲקָה n. f. *cry*
- צָרָה n. f. (צָרָה) *trouble*
- קָבַל v. P. *to receive, accept*
- קָבַץ v. P. *to gather.* N. *to be gathered*
- קָבַר v. K. *to bury.* N. *to be buried*
- קֶדֶם n. m. *east*
- קִדְמָה n. f. *former state*
- קִדְמָה n. f. *east*
- קָדַשׁ v. K. (fut. a) *to be holy.* P. H. *to sanctify, consecrate.* N. Pu. *to be sanctified.* Hith. *to sanctify or purify one's self*

- קֹדֶשׁ n. m. *holiness, a holy place or thing*
- קָנָה v. N. *to be gathered together*
- קוֹל n. m. (וֹת) *voice, sound*
- קוּם v. K. *to arise*
- קוֹץ n. m. *thorn*
- קָטַן, קָטֹן adj. (קָטָן) *little, small*
- קָטַר v. H. *to burn incense*
- קְטֹרֶת n. f. *incense*
- קָלַל v. K. *to be light, diminished*
- קְלָלָה n. f. *a curse*
- קֵץ n. m. *end*
- קֶצֶה n. m. *end*
- קָרָא v. K. *to call*. N. Pu. *to be called*
- קָרַב v. K. (fut. a) *to come near, approach*. H. *to bring near, offer*
- קָרַע v. K. *to rend*
- רָאָה v. K. (fut. with Vav וַיִּרְא) *to see*. N. *to be seen, appear*
- רֹאשׁ n. m. (רֵאשִׁים) *head, source*
- רֵאשִׁית n. f. *beginning*
- רַב adj. (רַבָּה) *much, many*
- רָבָה v. K. *to be many, multiply* intrans. P. H. (inf. abs. הִרְבָּה) *to make many, multiply* trans.
- רְבִיעִי num. *fourth*
- רֶגֶל n. f. (רְגָלִים) *foot*
- רָדָה v. K. *to rule, have dominion*
- רְחֵטִים n. m. pl. *troughs*
- רוּחַ n. m. f. (וֹת) *breath, wind, Spirit*
- רוּץ v. K. *to run*
- רַחוּם adj. *merciful*
- רַחֲמִים n. m. pl. *mercies, compassions*
- רָחַף v. P. *to brood, hover over*
- רָחַץ v. K. *to wash*
- רִיב v. K. *to contend*
- רָמַשׁ v. K. *to creep*
- רִמָּשׁ n. m. *creeping thing, reptile*
- רַע adj. (רָעָה) *bad, evil*
- רָעַב n. m. *famine*
- רָעָה n. f. *evil*
- רָקִיעַ n. m. *firmament*
- שָׂדֶה n. m. (וֹת and ים) *field*
- שִׁיחַ n. m. *bush, shrub*
- שָׂים v. K. *to place*
- שָׂבַל v. H. *to be wise, act wisely*
- שְׂלֵמָה n. f. *garment*
- שִׂמְחָה n. f. *gladness*
- שֵׁק n. m. *sackcloth*
- שָׂרַף v. K. *to burn*
- שִׂשׂוֹן n. m. *joy*
- שְׂאֵרִית n. f. *remnant*
- שְׁבִיעִי num. *seventh*
- שָׁבַע v. N. *to swear*

עָשׂוּר n. m. *seventeen*  
 שָׁבַר v. P. *to break in pieces*  
 שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*  
 H. *to cause to rest or cease*  
 שָׁבַת n. m. f. (suf. שָׁבַתוֹ) *Sabbath*  
 שֹׁהַם n. m. *onyx*  
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*  
 שׁוּף v. K. *to bruise, crush*  
 שָׁחַת v. H. *to destroy*  
 שָׁחַת v. K. *to put*  
 שָׁכַב v. K. *to lie down*  
 שָׁכַח v. K. *to forget*  
 שָׁכַח v. K. *to subside*  
 שָׁכַח v. K. (fut. *a*) *to be bereaved.* P. *to bereave*  
 שָׁכַח v. H. *to rise early*  
 שָׁכַח v. K. *to dwell.* P. H. *to cause to dwell, to station*  
 שָׁלַח v. K. P. H. *to send, send away, put forth*  
 שְׁלִישִׁי num. *third*  
 שָׁלַח v. H. *to cast*  
 שְׁלֹמֹה n. m. *Solomon*  
 שָׁם adv. *there*; שָׁמָּה *thither*  
 שֵׁם n. m. (וֹת) *name*  
 שְׁמוּאֵל n. m. *Samuel*  
 שָׁמַיִם n. m. pl. *heaven*  
 שָׁמֶן n. m. *oil*  
 שָׁמַע v. K. *to hear, with a direct object or with בָּ; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*  
 שֶׁמֶשׁ n. m. f. *sun*  
 שָׁנָה n. f. (ים.) *year*  
 שָׁנִי n. m. *crimson*  
 שְׁנַיִם num. *second*  
 שְׁנַיִם m. שְׁתַּיִם f. num. *two*  
 שְׁנַיִת adv. *a second time*  
 שַׁעַר n. m. f. (ים.) *gate*  
 שַׁפְּחָה n. f. *handmaid*  
 שָׁקָה v. H. *to cause to drink, to water*  
 שֶׁקֶל n. m. *shekel*  
 שָׂרַץ v. K. *to creep, teem with, increase abundantly*  
 שָׂרָץ n. m. *creeping thing, reptile*  
 שֵׁשִׁי num. *sixth*  
 תַּאֲוָה n. f. *desire*  
 תַּאֲנֶה n. f. (ים.) *fig-tree, fig*  
 תַּבָּהּ n. f. *ark*  
 תַּהוֹהוּ n. m. *desolateness*  
 תַּהוֹם n. m. f. (וֹת) *ocean, the deep*  
 תְּוֹךְ n. m. *midst*  
 תּוֹלְדוֹת n. f. pl. *generations*  
 תַּחַת prep. *under, instead of*  
 תַּלְמִיחַ n. m. *sea-monster*  
 תָּפַר v. K. *to sew*  
 תָּפַשׁ v. K. *to lay hold of, seize*  
 תַּרְדֵּמָה n. f. *deep sleep*  
 תַּשׁוּקָה n. f. *desire*

# ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אַהֲרֹן	<i>ashes</i> אֶפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> כְּ	
<i>on account of</i> בְּעִבּוּר	<i>Baal</i> בַּעַל
<i>to adhere</i> דָּבַק K.	<i>babe</i> עוּל
<i>after</i> אַחֲרַי	<i>bad</i> רַע
<i>Ahab</i> אַחָאָב	<i>bdellium</i> בְּדֹלֶחַ
<i>Ai</i> הַעֵי	<i>to be</i> הָיָה K.
<i>alive</i> חַי	<i>to bear (bring forth)</i> יָלַד K.
<i>all</i> כָּל	<i>beast (domesticated)</i> בְּהֵמָה
<i>alone</i> לְבַדּוֹ	<i>beast (wild)</i> חַיָּה
<i>also</i> גַּם, אַחַד	<i>because</i> כִּי, אֲשֶׁר
<i>altar</i> מִזְבֵּחַ	<i>bed</i> מִטָּה
<i>Amanah</i> אַמְנָה	<i>before</i> adv. טָרָם
<i>and</i> וְ	<i>before</i> prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו
<i>to anoint</i> מָשַׁח K.	<i>to begin</i> הִלֵּל H.
<i>apron</i> חֲגוּרָה	<i>beginning</i> רֵאשִׁית
<i>to appear</i> רָאָה N.	<i>behold</i> הִנֵּה, הִנּוּ
<i>appearance</i> מַרְאֵה	<i>belly</i> גִּחּוֹן
<i>to approach</i> נָגַשׁ K. N.; קָרַב	<i>benefit</i> גְּמוּלָה
K.	<i>to bereave</i> שָׁכַל P.
<i>to arise</i> קָם K.	<i>to be bereaved</i> שָׁכַל K.
<i>ark</i> אֲרוֹן	<i>besides</i> עוֹד
<i>article</i> כָּלִי	<i>between</i> בֵּין
<i>as</i> כְּ, כַּאֲשֶׁר	<i>birds</i> עוֹף



<i>to bless</i> בָּרַךְ K. (only in pass. part.) P.	<i>cave</i> מְעָרָה
<i>blessing</i> בְּרָכָה	<i>to cease</i> שָׁבַת <i>chariot</i> כֶּרֶב
<i>blind</i> עִוֵּר	<i>Chaldees</i> כַּשְׁדִּים
<i>blood</i> דָּם	<i>cherub</i> כְּרוּב
<i>to blow</i> נָפַח K.	<i>city</i> עִיר
<i>bone</i> עֲצָם	<i>clean</i> טָהוֹר
<i>to be born</i> יָלַד N.	<i>to be clean</i> טָהַר K.
<i>bread</i> לֶחֶם	<i>to cleanse</i> טָהַר P.
<i>to break in pieces</i> שָׁבַר P.	<i>to cleave (adhere)</i> דָּבַק K.
<i>breath</i> נְשָׁמָה, רוּחַ	<i>to clothe</i> לָבַשׁ H.
<i>to breathe</i> נָפַח K.	<i>to be clothed with</i> לָבַשׁ or לָבַשׁ K.
<i>to bring</i> בּוֹא H.	<i>clothes</i> בְּגָדִים
<i>to bring back</i> שׁוּב P. H.	<i>collection</i> מְקָרָה
<i>to bring forth</i> יָצָא H.	<i>to come</i> בּוֹא K.
<i>to bring forth children</i> יָלַד H.	<i>to come near</i> קָרַב K.
<i>to bring forth grass</i> יָצָא H.	<i>to command</i> צִוָּה P.
<i>to bring near</i> קָרַב H.	<i>commandment</i> מִצְוָה
<i>to bring up</i> עָלָה H.	<i>company</i> עֵדָה
<i>to brood</i> רָחַף P.	<i>compassions</i> רַחֲמִים
<i>brother</i> אָח	<i>to complete</i> כָּלָה P.
<i>to bruise</i> שׁוּף K.	<i>conception</i> הִרְיוֹן
<i>to build</i> בָּנָה K.	<i>concerning</i> עַל
<i>to burn</i> שָׂרַף K.	<i>to consecrate</i> קָדַשׁ P. H.
<i>to burn incense</i> קָטַר H.	<i>to contain</i> כּוּל P.
<i>burnt-offering</i> עֹלָה	<i>to contend</i> רִיב K.
<i>to bury</i> קָבַר K.	<i>corresponding to</i> כְּלֻמָּד
<i>bush</i> שִׁיחַ	<i>counterpart</i> כְּלֻמָּד
<i>but (after a negative)</i> כִּי	<i>covenant</i> בְּרִית
<i>to call</i> קָרָא K.	<i>to create</i> בָּרָא K.
<i>to capture</i> לָכַד K.	<i>to creep</i> רָמַשׁ K., שָׂרַץ K.
<i>to cast</i> שָׁלַךְ H.	<i>creeping thing</i> רָמַשׁ, שָׂרַץ
<i>cattle</i> בְּהֵמָה	<i>crimson</i> שָׁנִי
	<i>to crown</i> עָטַר P.

- to crush* דַּקַּק K. H., שוּף K.  
*cry* זָעַקָה, זַעֲקָה  
*to cry* זָעַק K.  
*cunning* עָרוּם  
*to curse* אָרַר K. P.  
*curse* קָלָלָה  
*Cush* כּוּשׁ  
*to cut* כָּרַת K.  
*to cut off* כָּרַת K. H.  
  
*Damascus* דַּמָּשְׁקַיִם  
*darkness* חֹשֶׁךְ  
*daughter* בַּת  
*David* דָּוִד  
*day* יוֹם  
*deaf* חֵרֵשׁ  
*death* מוֹת  
*to be put to death* מוֹת Ho.  
*decade* עֶשְׂוֹר  
*to deceive* נִשָּׂא H.  
*the deep* תְּהוֹמוֹת  
*to defile* גָּאַל P., טָנַף P.  
*to deliver* הִלָּץ P.  
*to demolish* נִתַּץ K.  
*to descend* יָרַד K.  
*desire* תַּשׁוּקָה, תַּאֲוָה  
*to desire* חָמַד K. P.  
*desolateness* תְּהוֹהוּ  
*to destroy* אָבַד P., שִׁחַת H.  
*to die* מוֹת K.  
*to divide* בָּדַל H.  
*to do* עָשָׂה K.  
*dominion* מְמִשְׁלָה  
*to have dominion* רָדָה K.
- door* דֶּלֶת  
*dove* יוֹנָה  
*to cause to drink* שָׁקָה H.  
*to drive out* גָּרַשׁ K. P., יָרַשׁ  
 or יָרַשׁ K. H.  
*dry land* יַבְשָׁה  
*to be dry* יָבַשׁ K.  
*dust* עָפָר  
*to dwell* יָשַׁב K., שָׁכַן K.  
*dwelling* מִשְׁכָּן  
  
*each* אִישׁ  
*ear* אָזֶן  
*to rise early* שָׁבַם H.  
*earth* אֲרֶץ  
*east* קִדְמָה, קְדָמָה  
*on the east of* מִקְדָּמָה לְ  
*to eat* אָכַל K.  
*Eden* עֵדֶן  
*Edom* אֶדוֹם  
*Eleazar* אֶלְעָזָר  
*Eli* אֵלִי  
*emptiness* בְּהוּ  
*to come to an end* כָּלָה K.  
*enmity* אִיבָה  
*ephah* אֵיפָה  
*Esau* עֵשָׂו  
*eternity* עוֹלָם  
*Euphrates* פָּרָת  
*even* גַּם, אַף  
*evening* עֶרֶב  
*every* כָּל  
*evil* adj. רַע, n. רָעָה  
*eye* עֵינֹן

face פָּנִים, אַפָּיִם

to fail נָפַל K.

to fall נָפַל K.

famine רָעָב

father אָב

to fear יָרָא

female נְקֵבָה

to make few מָעַט H.

field שָׂדֶה

fifth הַמִּישֵׁי

fig, fig-tree תְּאֵנָה

fighting מִלְחָמָה

to fill מָלֵא K. P.

to find מָצָא K.

to finish כָּלָה P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flame לַהֵט

flesh בָּשָׂר

to fly עָוָה K. P.

food מֵאֲכָל

foot רֶגֶל

for conj. כִּי, prep. ל

forever לְעוֹלָם

to forget שָׁכַח K.

to form יָצַר K.

former state קְדֵמָה

to forsake עָזַב K.

four אַרְבָּעָה

fourth רְבִיעִי

fowl עוֹף

from מִן

fruit פְּרִי

to be fruitful פָּרָה K.

to be full מָלֵא K.

garden גֶּן

garment בְּגָד, שְׁלֵמָה

gate שַׁעַר

to gather קָבַץ P.

to be gathered together קָוָה N.

gathering together מִקְוָה

generations תּוֹלְדוֹת

Gibeon גִּבְעוֹן

Gihon גִּיחוֹן

to give נָתַן K.

to give light אֹר H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הִלֵּךְ K.

to go down יָרַד K.

to go forth, go out יָצָא K.

to go up עָלָה K.

gold זָהָב

good טוֹב

God אֱלֹהִים, אֵל

grass דֶּשֶׁא

great גָּדוֹל

to be great גָּדַל K.

to make great גָּדַל P.

greenness יֶרֶק

ground אֲדָמָה

hail בָּרָד

half חֲצִי

Haman חָמָן

hand יָד

*handmaid* שִׁפְחָה  
*Havilah* חַוִּילָה  
*he* הוּא  
*head* רֹאשׁ  
*to hear* שָׁמַע K.  
*to hearken* שָׁמַע K.  
*heart* לֵב, לִב  
*heaven* שָׁמַיִם  
*to be heavy* כָּבֵד K.  
*to take heed* שָׁמַר N.  
*heel* עָקֵב  
*help* עֲזָרָה  
*herb* עֵשֶׂב  
*Hiddekel* חִדְקֵל  
*to hide* הָבִיא H.  
*hither* הִנֵּה  
*to lay hold of* תָּפַס K.  
*holiness* קִדְשׁ  
*to be holy* קִדְשׁ K.  
*honey* דְּבַשׁ  
*honor* כְּבוֹד  
*to honor* כָּבֵד P.  
*host* צָבָא  
*house* בַּיִת  
*to hover over* רָחַף P.  
*how* אֵיכָכָה  
*how much less* כִּי אַף—how  
*much more* id.  
*husband* אִישׁ  
  
*I* אֲנִי, אֲנִי  
*if* אִם  
*image* צֶלֶם  
*in* בְּ

*incense* קִטְרֵת  
*to burn incense* קָטַר H.  
*to increase abundantly* שָׁרַץ K.  
*indeed* אָמֵן  
*to inhabit* יָשַׁב K.  
*instead of* תַּחַת  
*instruction* מוֹסָר  
*into* בְּ  
*Israel* יִשְׂרָאֵל  
*it* הוּא, הוּא

*Jacob* יַעֲקֹב  
*Jehovah* יְהוָה  
*Jericho* יְרִיחוֹ  
*Jerusalem* יְרוּשָׁלַם  
*Jew* יְהוּדִי  
*Joseph* יוֹסֵף  
*joy* שִׂשׂוֹן  
*Judah* יְהוּדָה  
*judgment* מִשְׁפָּט  
  
*to keep* שָׁמַר K.  
*to keep back* מָנַע K.  
*to keep Sabbath* שָׁבַת K.  
*kind* n. מִין  
*kindness* חֶסֶד  
*king* מֶלֶךְ  
*to make king* מָלַךְ H.  
*kingdom* מַמְלָכָה, מְלָכוּת  
*to know* יָדַע K.  
*to let know* יָדַע H.

*land* אֶרֶץ, אֲדָמָה  
*large* גָּדוֹל



- to lead* הָלַךְ H.  
*leaf* עֵפֶה  
*to leave* עָזַב K.  
*lest* פֶּן  
*to lie down* שָׁכַב K.  
*life* חַיָּה, חַיִּים, נַפְשׁ  
*light* אֹרֶךְ  
*a light* מְאוֹר  
*to give light* אֹרֶךְ H.  
*like* כִּי  
*likeness* דְּמוּת  
*little* קָטָן  
*a little* מְעַט  
*to live* חָיָה, חַיִּי K.  
*living* חַי  
*living thing* חַיָּה  
*lo!* הִנֵּה, הִנֵּה!  
*to lodge* לִין K.  
*lord* אֲדוֹן, בָּעַל  
*Lord* אֲדוֹנֵי  
*to love* אָהַב K.  
*luminary* מְאוֹר  
  
*majesty* הִקָּר  
*to make* עָשָׂה K.  
*to make a covenant* כָּרַת K.  
*to make few or small* מְעַט H.  
*to make king* מָלַךְ H.  
*to make many* רָבָה P. H.  
*male* זָכָר  
*man* אָדָם, אִישׁ, אַנְשׁ  
*young man* נָעַר  
*manna* מָן  
*many* רַב  
  
*to be many* רָבָה K.  
*Mara* מָרָא  
*master* אֲדוֹן  
*mercies* רַחֲמִים  
*merciful* רַחוּם  
*mercy* חַסֵּד  
*midst* תְּוֹכָהּ  
*mist* אַד  
*month* חֹדֶשׁ  
*moon* יָרֵחַ  
*Mordecai* מֶרְדֵּכַי  
*morning* בֹּקֶר  
*mother* אִם  
*mouth* פֶּה  
*much* רַב  
*to multiply* intrans. רָבָה K.,  
trans. רָבָה P. H.  
  
*naked* עָרוֹם  
*nakedness* עִירוֹם  
*name* שֵׁם  
*Naomi* נַעֲמִי  
*nation* גּוֹי  
*to bring near* קָרַב H.  
*to come near* קָרַב K.  
  
*new* חֲדָשׁ  
*night* לַיִל  
*Noah* נֹחַ  
*nostril* אֵף  
*not* אַל, בְּלֹא, לֹא  
*there is not or was not* אֵין  
*that not* פֶּן  
*not yet* טַרְם  
*now* (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.  
 ocean תְּהוֹם  
 to offer עָלָה H., קָרַב H.  
 oil שֶׁמֶן  
 olive, olive-tree זֵית  
 one אֶחָד  
 onyx שֹׁהַם  
 to open פָּתַח K.  
 to open the eyes פָּקַח K.  
 or (in a disjunctive question)

אִם

out of מִן  
 over עַל  
 over against נֹגַד  
 overtake דָּבַק H.  
 pain עֲצָבוֹן, עֲצָב  
 to part פָּרַד K. P. H.  
 people עַם  
 to perish אָבַד K.  
 Pharaoh פֶּרְעֹה  
 Pharpar פֶּרְפֶּר  
 Philistines פְּלִשְׁתִּים  
 pillar אֲשֶׁרָה  
 Pison פִּישוֹן  
 place מְקוֹם  
 to place נִיחַ H., שִׁים K.  
 to plant נָטַע K.  
 to pour יָצַק K.  
 pray! I pray thee נָא  
 in the presence of לְפָנַי, לְפָנֶיךָ,  
 עַל-פָּנַי  
 priest כֹּהֵן  
 to produce עָשָׂה K.

to produce seed זָרַע H.  
 to pulverize דָּקַק K. H.  
 pure טָהוֹר  
 to be pure טָהַר K.  
 to purify טָהַר P.  
 to purify one's self קָדַשׁ Hith.  
 to put נִיחַ H., נָתַן K., שִׁית K.  
 to put forth שָׁלַח K. P.  
 to put on clothes לָבַשׁ or לְבַשׁ  
 K.

queen מַלְכָּה

rain מָטָר  
 to cause to rain מָטַר H.  
 to receive קָבַל P.  
 to recount סָפַר P.  
 to redeem גָּאַל K.  
 to reign מָלַךְ K.  
 to remember זָכַר K.  
 remnant שְׁאֵרִית  
 to rend קָרַע K.  
 reptile שָׂרָץ, רֶמֶשׂ  
 respecting אֶל-  
 to rest נִיחַ K., שָׁבַת K.  
 to return intrans. שׁוּב K.  
 rib צִלַּע  
 righteousness צְדָקָה  
 to rise early שָׁכַם H.  
 river נָהָר  
 rock סֶלַע  
 to roll גָּלַל K.  
 rule מְמַשְׁלָה  
 to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.  
*Sabbath* שַׁבָּת  
*to keep Sabbath* שַׁבָּת K.  
*sackcloth* שַׂק  
*salvation* לְשׁוּעָה  
*Samuel* שְׁמוּאֵל  
*to sanctify* קָדַשׁ P. H.  
*to say* אָמַר K.  
*sea* יָם  
*sea monster* תַּנִּינ  
*season* מוֹעֵד  
*second* שֵׁנִי  
*a second time* שֵׁנִית  
*to see* רָאָה K.  
*seed* זֵרַע  
*to produce seed* זָרַע H.  
*to seize* תָּפַשׁ  
*to sell* מָכַר K.  
*to send, send away* שָׁלַח K.  
 P. H.  
*to separate* בָּדַל H., פָּרַד K. P.  
 H.  
*separation* בְּדֻלָּה  
*serpent* נָחָשׁ  
*servant* עֶבֶד  
*to serve* עָבַד K.  
*seventh* שִׁבְעִי  
*to sew* תָּפַר K.  
*she* הִיא  
*shekel* שֶׁקֶל  
*to shine* אִוַר K. N.  
*to shoot forth* צִמַּח K. P.  
*shrub* שִׁיחַ  
*to shut, shut up* סָגַר K.
- side* צִלְע  
*sight* מַרְאָה  
*sign* אוֹת  
*silver* כֶּסֶף  
*sister* אָחוֹת  
*to sit* יָשַׁב  
*sixth* שֵׁשִׁי  
*skin* עוֹר  
*to sleep* יָשַׁן K.  
*deep sleep* תַּרְדֵּמָה  
*small* קָטָן  
*to make small* מָעַט H.  
*so* כֹּה, כֵּן  
*to soil* טָנַף P.  
*Solomon* שְׁלֹמֹה  
*son* בֶּן  
*sorrow* עֲצָבוֹן, עָצַב  
*soul* נֶפֶשׁ  
*sound* קוֹל  
*source* רֵאשׁ  
*to sow* זָרַע K.  
*to speak* דִּבֶּר P.  
*species* מִין  
*spirit* רוּחַ  
*splendor* הוֹד  
*to spring up* (said of grass)  
 קָמָה K.  
*to sprout* צִמַּח K. P.  
*to stand* עָמַד K.  
*star* כּוֹכַב —  
*to station* שָׁכַן P. H.  
*statue* מַצֵּבָה  
*stone* אֶבֶן  
*to be strong* הִזְק K.

- to subdue* כָּבַשׁ K. P.  
*subtle* עָרֹם  
*suckling* עוֹל  
*sun* שֶׁמֶשׁ  
*to surround* סָבַב K.  
*to swear* שָׁבַע N.  
*sweat* זְעֵה  
*sword* חֶרֶב  
  
*tabernacle* מִשְׁכָּן  
*to take* לָקַח K.  
*to take off* clothes פָּשַׁט H.  
*to teem with* שָׂרַץ K.  
*to tell* נָגַד H., סָפַר P.  
*tent* אֹהֶל  
*that conj.* אֲשֶׁר, כִּי, pron. הוּא  
*that not* פֶּן  
*the* הַ  
*then* אָז  
*there* שָׁם  
*therefore* עַל כֵּן  
*third* שְׁלִישִׁי  
*this* זֶה  
*thistle* דִּרְדֹר  
*thither* שָׁמָּה  
*thorn* קוֹץ  
*thou* אַתָּה  
*throne* כִּסֵּא  
*thus* כֵּן  
*Tigris* תִּגְרִיִּס  
*to till* עָבַד K.  
*time (duration)* עֵת  
*time (repetition)* פְּעַם  
*to* אֶל-, לְ
- to cause to toil* הִגִּיעַ P. H.  
*to touch* נָגַע K.  
*tree, trees* עֵץ  
*trouble* צָרָה  
*troughs* רִתְּוִים  
*to be found true* אָמֵן N.  
*truly* אֱמִנָם  
*tunic* כְּתָנִית  
*to turn* הִפְקֵה K.  
*two* שְׁנַיִם  
  
*under* תַּחַת  
*until* עַד  
*unto* אֶל-, עַד  
*upon* עַל  
*Ur* אור  
  
*vapor* אַד  
*to be verified* אָמֵן N.  
*very* מְאֹד  
*vessel* כֵּלִי  
*virgin* בְּתוּלָה  
*voice* קוֹל  
  
*to walk* הִלֵּךְ K.  
*to walk about* הִלֵּךְ Hith.  
*war* מִלְחָמָה  
*to wash* רָחַץ K.  
*water* מַיִם  
*to water* שָׁקָה H.  
*way* דֶּרֶךְ  
*to wear* לָבַשׁ or לָבַשׁ K.  
*to weary* הִגִּיעַ P. H.  
*to be weary* הִגִּיעַ K.



*well* n. בָּאֵר  
*what?* מָה  
*whatever* מִהַ  
*whence?* מֵאַיִן  
*where?* אַי, אַיִה  
*which* אֲשֶׁר  
*whither?* אֶהָ  
*who* אֲשֶׁר  
*who?* מִי  
*whoever* מִי  
*whole* כָּל  
*why?* לָמָּה, לְמָּה  
*wife* אִשָּׁה  
*wilderness* מִדְּבָר  
*wind* רוּחַ

*window* אֶרְבֵּה  
*wing* כַּנָּף  
*to be wise* שִׁכַּל H.  
*to act wisely* שִׁכַּל H.  
*with* עִם, בְּ, אֶת  
*to withhold* כָּלָא K., מִנֵּעַ K.  
*woman* אִשָּׁה  
*word* דְּבַר  
*work* מְלָאכָה  
  
*year* שָׁנָה  
*yet* עוֹד  
*young man* זָעִיר  
  
*Zion* צִיּוֹן









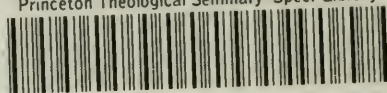




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